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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER XXI.

IF any one fancies that the influence which our Society enjoys in the East has been gained without hard work, he should look through the pages of this Diary. Day after day, week after week and month after month, are to be seen the records of journeys taken in all sorts of conveyances, from the railway carriage, to the ramshackle little hackery, jutka and ekka, drawn by a single pony or bullock; to the common country cart, with its huge wheels, its bottom of bamboo poles, sometimes but thinly covered with straw, and its pair of high-humped Indian oxen straining at their yoke—a thick pole laid across their tired necks and tied to them by coir ropes; to roughly built boats covered with arches of dried palm-leaves, but with neither bench nor cushion; to elephants carrying us in their howdahs or, more frequently, on great pads, which are simply mattresses belted around them by giant girths. Journeyings by clear days are recorded here, and days of pouring tropical rains; nights of moonlight, of starlight, and heavy showers; nights, sometimes, when sleep is broken by the ear-splitting sounds of the jungle insect world, the horrid yelp of the jackal pack, the distant noise of wild elephants pushing through the cane groves, the ceaseless shouts of the driver to his lagging bullocks, and his country songs, mostly in *falsetto* and usually discordant, to keep himself awake. Then the mosquitoes swarming about you in the cart, with their exasperating drone, menacing slow torture and white lumps swelling on the skin. Then the arrivals at villages, in the dawn; the people all clustered along the road to meet you; the curiosity that must be gratified; the bath under difficulties; the early breakfast of coffee and *appas*—a thickish sort of rice cakes, with fruit; the visit to the monastery; the discussions of plans and prospects with the Buddhist monks; the lecture in the open air or, if there be one, the preaching pavilion, with a great crowd of interested brown-skinned people, watching you and hanging on your interpreter's lips. Then

come the spreading of the printed subscription-sheets on a table, the registering of names, the sales of Buddhistic tracts and catechisms; the afternoon meal, cooked by your servant between some stones, under a palm-tree; perhaps a second lecture for the benefit of newly-arrived visitors from neighbouring villages; the good-byes, the god-speeds of rattling tom-toms and squeaky gourd-pipes, the waving of flags and palm fronds, the cries of Sādhu! Sādhu! and the resumption of the journey in the creaking cart. So on and so on, day after day, I went all over the Western Province on this business, rousing popular interest in the education of their children under the auspices of their own religion, circulating literature and raising funds for the prosecution of the work. So great was my discomfort, that at last I set my Yankee ingenuity to work, and had built for me a two-wheeled travelling-cart on springs, which could give ample sleeping accommodation for four people; had lockers projecting from the sides, for holding table-furniture, tinned provisions, a small library, and my bathing kit; two large ones under the floor for baggage, sacks of vegetables and curry-stuffs; a tight canvas roof on hoop-iron ribs, a chest in front for tools and spare ropes, hooks underneath for water bucket, cattle-trough, &c., a secure shelf over the axle for the driver's cooking-pots, and rings behind for attaching a led bullock. After we got that, our troubles were at an end, and I lived in that conveyance for weeks at a stretch. It weighed less than a country cart and was as comfortable as need be. By a simple change of longitudinal seat-planks inside, I could, at will, have a writing room, dining room, sleeping room, or an omnibus-like arrangement, with two cushioned seats running fore and aft, to accommodate 8 sitters. It was as much a novelty, to the simple country folk, as the *Buddhist Catechism*, and priests and laity used to flock around to see its mechanical wonders. After the lapse of fifteen years the cart is still in serviceable condition, and has been used by Dharmapala, Leadbeater, Powell and various other workers in Ceylon. I have travelled many miles in the best Indian bullock-coaches, but not one compares for comfort and convenience with this. It would be a kindly act for some one to build it for the public, for it is equally useful for any part of the world where there are roads for a two-wheeled conveyance and stout oxen to draw it. If I have permitted myself to say so much about it, it is only that my readers might fancy themselves along with me in my pioneering educational mission among the good Sinhalese, and realise how some of our time has been spent in Asia.

I was occupied with this business until the 13th December, with occasional long breaks for visits to Colombo and Galle, and one to Tnticorin, South India, with a Buddhist Committee, about which I shall presently have more to say. The sum subscribed by these poor villagers towards the National Fund was only about Rs. 17,000 and of this, as it turned out, the Trustees collected no more than about Rs. 5,000; so that, pecuniarily speaking, my time was not too profitably spent for the

Education Fund. For myself I, of course, neither asked nor received a penny. If this scheme had been undertaken the previous year, when the whole Island was boiling with excitement and enthusiasm over H. P. B.'s and my first visit, ten or twenty times as much might have been collected, but one cannot always think of everything, and this educational movement was a natural evolution out of experience.

I had great bother and trouble in getting formed of the best men two boards, one of "Trustees" and the other of "Managers," with a lot of red-tape checks and regulations and stuff generally. There was such petty jealousy, such contemptible intrigues to get the control of the money, and such ingratitude shown towards me, that I was at one time so disgusted that I was ready to throw up the whole thing and let them make their funds and found their schools by themselves. But then, again, I had undertaken a duty which nobody among them, with their inexperience and their troubles of caste antipathies and local jealousies, could perform, and just because of their pettiness toward me, I felt that there was the greater need for me to stick to my work. I am glad I did so, for now we see the splendid harvest that has come from that sowing of seed: schools springing up everywhere; 8,000 Buddhist children rescued from hostile religious teachers; religion reviving, and the prospect brightening every year. Under the terms of the Trust, the collections were first lodged by me in the Government Savings Bank, then turned over to the trustees, and by them loaned out at good interest on real-estate mortgages. The annual increment being given out for the fostering of Buddhist educational enterprises. It was a foolish policy to leave a village with subscriptions unpaid, for when the excitement of the moment had died away, the makers of fine promises bethought them that rupees were rupees, and school-houses then existed only in the mind's eye, and they clung to the cash as something tangible and real: if the dreams should ever take shape, why then—. They have, and the rupees withheld from me have since been generously given to the cause which sits close to the national heart—that of their religion.

About this time a cluster of sympathetic Hindus at Tinnevely had agreed to form a Branch of our Society and wanted me to come and inaugurate it. It seemed to me a good and noble thing to get a deputation of Buddhist Theosophists to cross to India with me and fraternize with their Hindu colleagues, if the latter would make them welcome. I found the thing feasible and after necessary preliminaries it was carried out. Our visit and its concomitants was of the most picturesque, besides setting a precedent previously unheard of in Hindustan since the great Emperor Asoka ruled the whole Peninsula and made Brahmin priests and Buddhist bhikshus to dwell together in kindly tolerance and mutual respect. At the same time it triumphantly showed the power of our talisman of Universal Brotherhood which—as I said in the last chapter—H. P. B. and I had a little while before agreed to put forward as our leading policy.

On the 21st October our party embarked at Colombo. We numbered four, *vis.*, Messrs. Samel Perera, William D'Abrew Rajapakse, William F. Wijeyesekara and myself. Then there was "Bob," my Sinhalese servant, a most useful and necessary adjunct, with his basket of table and cooking utensils. We reached Tuticorin, the southernmost Indian port, the next forenoon, and found waiting at the jetty a huge crowd, including many Indian gentlemen of position who took us to the hotel, saw to our comfort, and put me up to lecture to a packed house that evening in the Anglo-Vernacular School building. There was such a crowd and they made so much noise with their shuffling feet on the stone floor that I overtaxed my throat to make myself heard, a bad beginning for the next day's business. The President and another representative of the Tinnevely Branch came at 7 by train and stopped all night to escort us. Tinnevely is but 30 miles from Tuticorin, so it did not take us long to get there the next morning. But at a wayside station we were intercepted by a waiting crowd who had us out on the platform and gave us cocoanuts, plantains and betel leaves in token of welcome, and wreathed our necks with jessamine chaplets to do us honor after their poetical fashion. At the Tinnevely station there was a crowd; two thousand people at least sweltered together in and about the building to get a glimpse of us. There were all the town notables in gala costume, and the huge elephants from the Temple, with their mighty brows painted with caste marks, which were made to raise their trunks and salute us with a roar. And priests with broad and high foreheads holding before us in benediction, polished platters of brass, holding betel leaves, red powder and burning lumps of camphor. And the presentation of notabilities, of whom each gave us two limes, with courtly salutations. And the clangor of huge horns, and long slim trumpets, or shawms, blown lustily amid the din of a dozen tom-toms. Then came a great procession, headed by the elephants trumpeting, the nobility and officials, on foot, escorting our palanquins, and my "Bob" in front of us carrying a brass jar of water on his head, a tuft of betel leaves emerging from the narrow mouth of the jar. And the banners and flags, large and small, each bearing some quaint device, waved all up and down the line. The two thousand following and shouting joyfully. The omens, too, they said were propitious: a frightened pullet flew over my head in the right direction, a *nilakanta*, or vividly blue bird was seen in an adjacent field on our right, a lizard chirped over our house porch the proper number of times. So every body was happy in the glowing sunshine, and the town had on its holiday look.

They took us to our quarters, an upstairs house with an upper and a lower verandah, whose portico and whole façade were decked out with flags and greenery. The street was packed with people for hours. We held a sort of durbar, or reception, at which there were speeches, replies, written addresses, betel, more garlands, limes, etc. In the evening I initiated fourteen new candidates and organized the Branch in

due form. Then something to eat, and bed and, for me, dreamless sleep until morning.

My throat was so sore that I looked forward with some apprehension to the work I should have for it, that day and the next. However, I soon had something to divert my thoughts from my physical disability, for the morning post brought me a letter from the Principal of the local Hindu College which let me into the wiles of the gentle missionary. My correspondent said that, although he called himself a Christian, he did not approve of some of the measures adopted in the interest of missionary propaganda, and enclosed for my information a copy of a pamphlet which had been circulated through the town the day before, to prejudice the community against us; the copies being distributed by hand by the servants of the missionaries, with the verbal message that they were sent "with the compliments of the Secretary of the Tinnevely Theosophical Society." In violation of the law which requires that the names of the printer and publisher shall appear on every printed work, this pamphlet revealed neither. Its contents were reprints of two meanly slanderous articles against us, from a London and a New York paper. The occasion to expose the dishonorable tactics of the enemy was so inviting that before beginning my lecture that afternoon at the Hindu College, I called attention to the pamphlet and denounced its authors in suitable terms. The blow recoiled upon the heads of our would-be assassins and our popularity was doubled. This is the sort of warfare that we have had to encounter throughout the whole period of our Indian work; and almost invariably the offenders have been Protestant missionaries.

On the next day occurred the ever-to-be-remembered incident of the planting of a cocoanut within the Temple compound, by our Buddhist delegation, as an act of religious amity and tolerance. The Nelliappa Pagoda, as it is called, is a very ancient stone structure with the usual pyramidal Goparams carved to the summit with figures in high relief, and the covered stone ambulatories encircling the four sides. It was crowded to suffocation by a curious multitude when our procession reached there. Our order of formation was as follows: the frisky "Bob", wearing his Sinhalese comb and his hair in a big knot, appeared in the lead, carrying on his head his brass jar of water, with a ripe cocoanut resting on a bed of betel leaves on top; then the Temple band of musicians playing their loudest at our tympanums; then myself, followed by the three Sinhalese Buddhists; then a large body of notables, and some 1,500 people bringing up the rear. We entered the Temple with flags flying and music playing amid a tumult of applause. Bob kept steadily on, and soon his shining jar seemed floating on a dark sea of humanity, as the crowd wedged in between him and ourselves. At last we struggled on to the platform prepared for us and mounted it. Five thousand people began shouting at once. Just a few yards back of us, in the open air, a hole had been dug for the nut, and it was covered over with an ornamental

canopy. I held up my hand as the signal for silence, but as at least fifty or a hundred strong-lunged people began shouting to the rest to keep silence, it may be imagined what luck a speaker would have. When these shouters lost their voices, as many more took up the cries, and so it went on and on, until I thought I should have to give my address in pantomime; whereupon, comically enough, there come back to my memory the recollection of the fairy-like pantomimes of the Ravel Family which I had seen in boyhood! I tried to speak in the hope that when they saw my lips move and my body swaying, the crowd would give me a chance, but my bad throat compelled me to stop very soon. Then, when the case seemed hopeless, a light-skinned, intellectual-faced Brahmin, naked to the waist, arose in his place, towering above the squatting multitude, and, raising both arms full length above his head, pronounced the sacred salutation "Hari, Hari Mahadeva-a-a! The clear resonant sounds rolled far and wide and silence fell upon the chattering multitude: I could even hear the sparrows twitter and the crows cawing outside. Instantly I began my discourse and got through it more or less successfully. It was an appeal for religious tolerance and brotherly love, for their fraternal reciprocation of the good feeling which had brought over these Sinhalese, whose ancestors were Indians like theirs, and whose religious Teacher was recognized by them as one of the Avatars of Vishnu. It seemed to me I touched their hearts, for there were all the outward signs of friendliness. After I had finished, the Sinhalese chanted Pirit, benedictory verses in Pali; we four moved over to the place of planting, took the Ceylon coconut from its betel-leaf bed on the mouth of Bob's water jar, placed it properly in the ground, recited the *Mangalam* benediction, and then, sprinkling it with costliest rose-water given me by a Bengali friend for the express purpose, I christened the auspicious tree that was to be, "Kalpavriksha," after that wondrous tree of Paradise from whose all-supplying branches the happy ones may take whatsoever object their heart desires. A tempest of cheers and hand-clappings followed the completion of the ceremony, and we returned to our quarters, delighted with the day's successes. The next day we returned to Ceylon by the S.S. "Chanda," and I resumed my work for the Education Fund.

The ordinary steam-passenger sees little of the loveliness of Ceylon, although that little is calculated to whet his desire to see more. The drives about Colombo, the exquisite railway trip by the seashore to Mount Lavinia, and the climb by rail to Kandy and Nuwera Eliya are experiences never to be forgotten; but I have seen the Island thoroughly, have visited almost every little village in the Maritime Provinces at all times of the year, and I can endorse every word of praise that Professor Ernst Hæckel has written about it as fully deserved. And I saw the people as they are, at their very best; full of smiles, and love, and hospitable impulse, and have been welcomed with triumphal arches, and flying flags, and wild Eastern music, and processions, and shouts of joy. Ah! lovely Lanka, Gem of the Summer

Seas, how doth thy sweet image rise before me as I write the story of my experiences among thy dusky children, of my success in warming their hearts to revere their incomparable religion and its holiest Founder. Happy the karma which brought me to thy shores!

One of the most delightful of my trips of 1881 was that to the hill-district of Ratnapura (City of Gems), the country where the famed precious stones of Ceylon are dug, and where the lordly elephant rules the forest. The scenery is charming, the verdure that clothes the landscape is of that brilliant tint peculiar to the Tropics in the rainy season. The encircling hills are blue and misty in the clouds which float about their crests. As I strolled down the road that passes through the town I met a string of tamed elephants with their mahouts, and stopped them to pay them some agreeable civilities. I fed them with cocoanuts bought at a neighbouring stall, and patted their trunks and spoke friendly to them after the fashion of the wise. It was interesting to see how they got at the contents of the hard-shelled fruit. Holding them in a curve of their trunks, they smashed them against a stone or laid them on the ground and stepped on them just hard enough to break the shells. One cracked his against a stone, let the juice run into his proboscis, and then poured it into his mouth. A large beast is worth Rs 1,000—say, rather more than £55 in our now degraded rupees. Feudalism still holds its own in the Hill tracts of Ceylon, having hardly yet been extirpated with the change of Government from Native to British rule.

I lectured first at the Dewali, a temple dedicated to one of the Indian "patron deities" of Ceylon. Iddamalgodde Basnayaki Nilami, a noble of the old regime, is the incumbent of this temple and derives from it a considerable income. These Dewalis, or Hindu shrines, one sees in many places actually adjoining the Buddhist Viharas and within the same compound (enclosure). They are an excrescence on pure Buddhism, left by the Tamil sovereigns of former days, and for the most part, are handsomely endowed with fields and forests.

A *perahéra*, or elephant procession, was a fine sight. Imagine fifteen or twenty of these huge beasts marching along, all decorated with rich trappings; tinsel covered carts; Buddhist priests in yellow robes, borne along in portable shrines, trying to look meek but really swelling with pride; devil dancers (*kappakaduwe*) in fantastic costumes and wearing huge, hideous masks, and harlequins following after; the three *Nilamis*, or noble headmen, in carriages, and the rear brought up by a long procession of men carrying food in baskets slung to *pingoes*, flexible poles of elastic wood such as are commonly employed for carrying burthens: the whole wild scene lit up by torches innumerable, of dried coconut fronds which burn with a bright glare that turns every dusky figure into a charming artist-model.

After breakfast the next morning, we "went gemming," that is, to dig a little in a piece of ground that one Mr. Solomon Fernando had

given me for what I could get out of it for the Fund. For the first and only time in my life I realised the gaming excitement of mining. The chances were even, whether I should get nothing or turn over a sapphire worth £1,000. I handled the spade first myself, but the climate soon warned me to turn over the search to the hardy coolies who stood waiting. We dug a half hour and got about a handful of sapphires, rubies, topazes and imperfect cats-eyes by washing the dirt. I took them away in high glee, fancying in my ignorance that the whole sum we needed for the Fund might perhaps be taken from this pit. Alas! when I had the gems appraised in Colombo, I found there was not a single stone of any commercial value in the lot. I never got anything at all from the pit, which was not the generous Mr. Fernando's fault. But I am wrong: I did get sometime later from him a good *loupe*, or magnifying-glass, which he had cut for me from a pure rock crystal taken from my pit.

At 4 o'clock that day I spoke at the preaching-shed in the town and got Rs. 500 subscribed. But most of it is still unpaid; subscribing, for show, and paying, for conscience' sake, being two quite different affairs, as we found by sad experience in India as well as in Ceylon. Stupid people, to believe in the law of Karma and then break such voluntary contracts as these! They remind me of the Sinhalese folklore story of the dull-witted fellow who engaged a blacksmith to make him a knife and cheated him by giving him soft iron instead of good metal!

A local Branch of the Society resulted from my visit to this town. Another lecture followed on the next day, and the five most important *Nilamis* and *Ratemahatmeyas*—chief officials—were admitted into the membership of the Society. A Baptist missionary, attended by a grinning black catechist, came to my lodgings for an intellectual wrestle with me upon the respective merits of Buddhism and Christianity. They retired sadder, if not wiser men, and made no converts that time. At 11 P. M. our party embarked in a paddy boat, a platform laid over two canoes, to descend the river to Kalutara where we were to take train. The Captain proved a cheat and a traitor for, although our bargain was for the exclusive occupancy of the boat, he let come aboard about twenty-five men, despite our remonstrances. Finding argument useless, I bade our friends remove our luggage and, collaring the fellow, took him before a police Magistrate, who was close at hand. Leaving him in custody we engaged another boat and pushed off at once. We learnt afterwards from an acquaintance who was on a third boat, that tying up by the bank at a village down the river, he overheard the men on our first boat talking near him about the failure of their plot to rob me of the money I had collected at Ratnapura, and, if necessary, dispatch me! It seems that these villains were notoriously bad characters from the Pettah of Colombo.

We spent the next day delightfully, on the river, admiring the green banks, the luxuriant foliage, the bright-plumed birds and the mountain chain with its ever shifting tints. Our meals, cooked on board in the most primitive style, consisted of curry and rice, and were eaten off leaf-plates, with our fingers, in Eastern fashion. The night was lovely as Paradise, with, first a blaze of stars and then the fairy moonlight, creating about us a dream-landscape and silver-paved stream. The jungle noises were most novel to me, a stranger, and so was a huge crawling animal we saw moving at the water's edge, which I took to be an alligator, but which proved to be a huge lizard, seemingly six feet long. We shot the rapids at one place and enjoyed the excitement of watching to see if our frail craft should go to pieces and leave us floundering in the water. But our Captain proved a splendid helmsman, and his son, a handsome, well-shaped lad of 13 years, stuck to his bow-oar with cool courage and we soon passed down to the calm water below. This boy was a wonder to me. He ate nothing but curry and rice, and had not got his growth, yet he plied the oar throughout the trip of 57 miles, for 22 hours at a stretch, save occasional short reliefs, and was as fresh at the end as at the start. I thought it would be hard to find a Western youth who could equal that feat of endurance.

We had no cots or bunks to comfort us, but sat all day and slept all night on mats laid on the bamboo deck, after a bone-crushing fashion which I prefer to leave to the reader's imagination rather than dwell too long upon details. I will only say that a night passed without a mattress, on a tiled roof, is luxury in comparison with it. We reached Kalutara before cock-crow the next morning, took train, and got back to Colombo, for early breakfast, tired enough.

As everybody knows, there is no caste in Buddhism, it is repugnant to its principles, and yet it is recognized, and tenaciously held to among the Sinhalese Buddhists. There are no Brahmins or Kshatriyas among them, the highest social division being that of the agriculturists called *Willallas*. This is but a superior grade of Sudras, yet they are the aristocrats of the Island. Below them, socially, are various subdivisions, also marked by their callings, such as peelers of cinnamon bark, fishermen, toddy-drawers and others. It is stupid to a degree that they should stick to their old notions, but the social divisions have been accentuated under Hindu dynasties extending over centuries, and such fixed habits are hard to eradicate. My policy was, throughout, to ignore them, and the better to create a bond of sympathy among my colleagues in the interest of our work, I arranged with the intelligent leaders of the Colombo Buddhist T. S. for an anniversary dinner to celebrate the completion of its first year of existence. The function came off at our Colombo head-quarters on the evening of July 3rd, and was a delightful success. Fifty-seven of us sat at table regardless of castes, and good feeling prevailed. There were speeches in abundance, and the pleasant episode of presenting a diamond ring to Mr. Wijeyesekara,

the indefatigable Honorary Secretary. "The king of stones to the prince of secretaries," as I put it in my presentation speech on behalf of the subscribers. Liberal gifts of money were made for Branch expenses, by members, and all went off so well that everybody felt as if the true spirit of Buddhism had descended upon us.

On the 7th July I held a second Convention of priests of both sects, to take counsel as to the best way to push on our work. Sixty-seven of them attended as delegates, and the pleasing spectacle was seen, of the members of the two sects eating together. This was an advance upon last year's Convention when, as may be remembered, I had them fed in separate rooms. My Convocation address was very attentively listened to, as interpreted to them. I had had prepared a large map of the Western Province, showing the boundaries of the different *Korales* (townships?) with their respective populations, and advised them what to do. Approbative speeches were made by H. Sumāngala, Waskaduwe Subhuti and Magittuwatte—the latter, as usual, a splendid one which warmed all hearts. Resolutions favoring my plans and pledging help were passed, and we adjourned in the best of spirits.

The religious agitation reached all classes, even penetrating into the jails. On the 20th August I received a petition from the convicts in Wellikodde Jail, Colombo, to come with Magittuwatte and lecture to them on their religion, Buddhism. The monk, being a recognized religious teacher, required no special permit, but my case had to be referred to the Colonial Secretary, who granted it after some hesitation. Our audience comprised 240 criminals including murderers and those in for murderous assault. One bright-faced, innocent-looking lad of 14, had been implicated in nine murders; in his last case he had held the victim while his uncle stabbed him to death! The uncle and two accomplices made their living by highway robbery and murder. The lad would be set to watch passers along a certain road and give signals when, if all were safe, the hidden assassins would come out and slay their victims, rob them, and bury their bodies in the jungle. The uncle was hung, the boy spared on account of his youth. I took as the text of my remarks—which were translated by Mr. C.P. Goonewardene, the legendary story of Angulimala, the robber and bandit, whom Lord Buddha converted and made into an exemplary man.

The report of this meeting spreading among the criminal classes, I was invited to lecture on the 25th September, to a group of 100 convicts engaged in building the new Lunatic Asylum. Here again, I had pointed out to me a boy murderer—a Mussalman, who slew his man when only 10 years of age.

One efficient plan adopted for raising money was a house-to-house visitation in the crowded quarter of Colombo, the "Pettah." Mr. W. D'Abrew, Mr. J. B. DeSilva, and other leading members of the Colombo T. S., took it up with great spirit and achieved success. Their way was to go the length of one street at a time, with a cart filled with

“ penny savings-bank ” earthen pots, to gather the inhabitants of a dozen houses together, explain the objects of the fund, get each of them to take a pot and promise to put in the slot whatever sum they could spare. At the end of the month the Committee would come around again, break the pots, count the coppers, in the presence of the donors, enter the names and amounts in a register, and give fresh pots. In this simple way, several hundred rupees were collected within the year. Large employers of cooly labor, like the stevedores, Messrs. Matthew and H. A. Fernando, would get donations from their men on pay-days, and, in various ways, good-will was shown by the Buddhist public. A touching case of generosity was reported to me one evening, just before a Branch meeting. While the Committee were haranguing some householders in a certain street, a poor, tired-looking woman, miserably clad, was seen to be listening with rapt attention. Presently she turned away and entered a house, from which she soon re-appeared and, approaching the Committee, handed them a single rupee for the fund. Bashfully, and with tearful eyes, she said that she gained her livelihood by grinding rice for another poor woman who sold *appas*—the species of griddle-cakes I have mentioned above: her husband—a cartman—was laid up and unable to work; she had been saving up coppers of the smallest denomination, during the last six months, to buy herself a decent cloth; but she felt that it was much better for her to help this noble object of the fund than to keep the money for herself: she would wear her old, torn garment another half-year. The story brought the tears to my eyes when I heard it. In the course of the evening, I addressed the Branch about this modern instance of “ the widow’s mite ” and said, “ Gentlemen, this poor woman has earned her good Karma by her pious deed, now let us earn the same by relieving her distress.” I threw a rupee on the floor and invited others to do the same. Thirty rupees were soon gathered, and I bade the Committee find the woman and give her the sum. Some time after that, I had her brought to Widyodaya College, to a lecture of mine, and made her sit quietly near the platform, on which were gathered the High Priest and many other monks. In appealing to the large audience for funds, I said that certain gentlemen—naming them—had given 500, 250, 100 and other sums of rupees out of their abundance, but I would now show them a person who had given more than them all combined. Then I told the story and called the woman on to the platform. She was greeted with thunders of applause and we got a large subscription that day for educational purposes.

A second Convention of monks was held by me that year at Galle. There were 97 delegates, and the High Priest, Sumāngala and Rev. Bulatgama were the chief speakers. The object of the meeting was to lay out a programme for the next year’s work, which was to be this time confined to the Southern Province. Upon counting up, at the close, it was found that 52 lectures had been bespoken, five more than I had given that year in the Western Province. A committee of twelve influential priests was

chosen to co-operate with the lay members of the Galle T. S., for getting up the lectures and fixing a time-table. After a two days session the Convention adjourned. The Trust Deed and other legal papers having—after the most vexatious and unnecessary delays and impediments—been executed, and all other business closed up, I sailed for Bombay on the 13th December.

It is my pleasant duty to state that throughout these subsequent fourteen years, a certain number of the members of the Colombo Branch have applied themselves to the onerous task of keeping alive the Buddhist movement, with unflagging conscientiousness. When one realises their inexperience in the management of public business unconnected with Governmental supervision; their infirmities of temperament, due to an enervating climate and to centuries of national disorder and the exclusion of the ancestors of most of them from public responsibilities, the embarrassing and unprecedented relation of the laity with the priesthood, in this religious and educational movement, the well-nigh irrepressible friction of caste, and the suspicion which many uneducated and unenlightened men feel towards foreigners, who are at the same time whites, one should rather wonder at the tenacity shown in pure altruistic work, than be surprised and shocked at faults that have cropped up in the course of events. For my part, I have never changed one iota in my first estimate of the Sinhalese, nor in my brotherly affection for them; and I feel heartily grateful when I see how this re-born religious sentiment has struck its roots deep into the heart of the nation, and how highly encouraging are the prospects for the future. Our Society Branches have, with a few exceptions, been inert and useless as centres of Theosophy, but all have the right to take credit for a great total of work done along philanthropical lines. My Western Province tour of 1881 was mismanaged, weeks of my time were frittered away, a mere fraction of the money subscribed on paper was collected, yet in the long run, all has turned out for the best, and in reviewing the history of that year I have no reproaches to make against those who did their best according to their lights.

On the 19th December I reached home and was joyously welcomed by our Head-quarters group, whom I found in good health. Things in my absence had gone on in their usual way, the circulation of the *Theosophist* and the volume of our correspondence had increased, and all was peace. But a rude shock awaited me. *H. P. B. conveyed to me a most kind message from the Masters about my success in Ceylon, seeming to have completely forgotten the angry threats and even written declaration that the Society would be abandoned by them if I went there, and that neither with them nor with her would I have any further relations.* Thenceforward, I did not love or prize her less as a friend and a teacher, but the idea of her infallibility, if I had ever entertained it even approximately, was gone forever.

H. S. OLCOTT.

*BHAGAVAD GITA' WITH SRI RA'MA'NUJA'S COMMENTARY.**

SRI RĀMĀNUJA CHARYAR, born in the early part of the 11th century, developed the Indian System of Philosophy known as Visishtadvaita. It is a system, purporting to be the only fair, consistent and logical interpretation of the Upanishads, which had, ere the incarnation of Rāmānuja Charya, been known and taught by a succession of Acharyas, known as Bodhayana, Zanka, Dramida, Bharuchi, Guhadeva, &c., (*vide* Thibaut's "Vedanta Sūtras" Vol. I, p. 21). Sri Rāmānuja was born in Sri Perambadur, near Conjeeveram, Madras Presidency. Both by precept and by practice, he proved himself to be a philosopher of such wide purpose that had it not been for the mighty influence timely wrought on the Indian intellect, Upanishads had remained a shallow philosophy, and Hindu religion a narrow circle, with nowhere in its perimeter an opening for teeming millions of humanity outside who wished to find an entrance, and were anxious to be taken under its saving influence.

No aspect of Hinduism save that of Rāmānuja's, admits into its fold any and every one who is willing to subscribe to its cosmopolitan character.

The Upanishads contain three salient texts known as the *Advaitic*, *Ghataka*, and *Dvaitic*. The first set make a distinct declaration of the One Substance (substance being taken in the sense of Spinoza's *Substantia*); the last set, that of a clear difference between a Divine Principle and a subordinate Principle. The Ghataka texts effect a reconciliation between the apparently antagonistic texts, and show a harmony between them; and such a homogeneity, on the whole, of the totality of the Vedanta teaching, that a master-hand like Sri Rāmānuja Charya was able to handle them in such a manner as to astonish every inquirer who went deep into the subject. The three eternal co-existences, indissolubly intertwined and manifesting together as in the relation of a substance and its ever dependent attribute, was according to him the song of Vedanta. It was to him like a hill, one man cognizing but its one slope, another its counter-slope, but it was really both in one, to one who looked at both from the top. In vol. I, page 42 of the "Secret Doctrine," Madame Blavatsky, in somewhat involved language, asserts the same three fundamental principles as acting in everlasting unison with each other. Rāmānuja's interpretation is, however, carefully guarded by the enlightened Pandits of Southern India, till but recently, when Dr. Thibaut of the Benares College has, by his vast erudition and rare insight, discovered the real beauties of the Visishtadvaitic philosophy so that he speaks of it in an hundred places in no ambiguous language. It is a curious circumstance that when a European Scholar happens to come into contact with a certain phase of Indian Philosophy, he so runs away with it as to make him blind to other phases. Such is Prof. M. Müller. He and others think that Monism

* Translated into English by Śrīmān A. Govindacharlu, F. T. S., and revised by Śrīmān Yōgi S. Parthasarathi Iyengar, F. T. S., Madras.

is the one proper interpretation of all the Srutis put together, but why an opinion of this kind is hazarded before a question is looked at from all sides, passes comprehension.

To enable the world, then, to satisfy its curiosity exactly as to what could be this Visishtadvaitic spirit and what exactly the light in which the famous Bhagavad Gîtâ would appear, the translators undertook a translation of Sri Râmânuja Chariar's commentary on this book of God-Love.

To give an insight into what the Visishtadvaita philosophy makes Sri Bhagavad Gîtâ appear to be, a short delineation of its teaching is here attempted for the edification of its readers.—

- (a) The Gîtâ teaches Param Brahma or Nârâyana (the esoteric signification of this word would cover a hundred pages of matter). How is this Param Brahma to be attained? By intense devotion—which means the highest concentration of the mental faculty on the subject, *viz.*, the Universal Spirit, *i.e.*, a subjective determination or focussing the whole might of one's consciousness, when all perceptive or objective expressions of a sensorial nature become shut out. How is this intense devotion to be attained? Gîtâ teaches that it is to be attained by means of one's own (1) *Karma*, (2) *Jnyâna* and (3) *Vairagya*, that is to say (briefly explained): (1) By right action, (2) Right knowledge and (3) Freedom from appetites. These three lead to devotion, and devotion leads to the realization of the Supreme Spirit in one's self.
- (b) Bhagavad Gîtâ is divisible into three sections each consisting of six chapters. The first six chapters deal with the clear exposition of what are known as (1) *Karma Yoga* and (2) *Jnyana Yoga*, in order to develop "soul-sight" (all psychic phenomena, such as clairvoyance, clairaudience, levitation, &c., are fractions of the powers which are implied in the expression "soul-sight"). The middle six chapters and chapters VII. to XII. deal with the philosophy of *Bhakti Yoga*, or union with spirit effected by means of intense devotion, into which the antecedent preparatory stages of (1) *Jnyana* and (2) *Karma* (Right knowledge and Right Action) culminate. The last six chapters discuss the eternal principles of matter and spirit (the double triangles, or the cross) controlled by the universal spirit (*i.e.*, the double triangle, or the six-pointed star, enclosed in a circle, or the cross surmounted by a small circle), and finish up by supplementing further information as to the nature of (1) *Karma*, (2) *Gnana* and (3) *Bhakti*.
- (c) Taking chapter by chapter, the first chapter introduces the subject of the work as at the instance of penitent (or postu-

lent) Arjuna, who was blinded and puzzled, not knowing between right and wrong.

In the IInd Chapter, the Sâmkhyic knowledge or discriminative knowledge, showing that there is such a principle as (1) the eternal soul, (2) that all action should be performed with no respect to its ultimate fruit and (3) the steadying of the mind are taught.

In the IIIrd Chapter, the nature of Karma or action is discussed and it is taught therein that all action should be essentially desireless and should be for the service of the world ; it is either to be attributed to the Gunas (or the three Differentials of matter, viz., Satva, Rajas and Tamas) or it is to be dedicated to the fountain source of all, the Universal spirit and Lord.

In the IVth Chapter is contained the disquisition on the nature of *Karma* (action), (2) how an action is to be construed as knowledge, (3) the divisions of Karma, and (4) the importance of knowledge.

In the Vth Chapter it is shown that Karma (action) is the easiest done, and the soonest performed, and that it has several aspects. The chapter closes with teaching the kind of knowledge with particular reference to Brahma.

In the VIth Chapter is taught how to perform Yoga (*i.e.*, the training of the will-power to attain a certain super-sensuous experience in the domain of spirit; that Yogis (or auto-hypnotists), are of four classes aiming at the preliminaries of Yoga, the accomplishment of Yoga and the ultimate stage of Yoga.

In the VIIth Chapter, the nature of Divinity, its occultation by materiality, the nature of self-surrender, the classes of devotees, the superiority of that devotee who is illuminated, are treated of.

The VIIIth Chapter expounds what is necessary to be known, and what is necessary to be retained by those who severally aspire after (1) temporal power, riches, &c.; (2) soul-cognition; and (3) finding of Bhagavan, or the Sublime spirit.

In the IXth Chapter is taught the mystery of Avataaras, or descent of spirit into (matter) human shape, and the peculiar nature of Mahatmas—closing up with a glimpse of Bhakti.

In the Xth Chapter are shown at length the glorious attributes of Divinity, and the dependence of all things on the spirit, with a view to rouse and stimulate devout faith.

The XIth Chapter speaks of the "Divyachakshu" or the "Divya Drishti," in other words, the celestial sight, which would enable Arjuna to realize the Divine in Cosmic Manifestation, or to penetrate the spiritual mystery veiled under the external objective display ordinarily perceived by the Material senses; and of Bhakti,—devout Meditation—it being the singular means for knowing and attaining the spirit-centre.

The XIIth Chapter is especially devoted to Bhakti, showing its pre-eminence over all other paths to Salvation, showing it as the means; recommending other means to one who is unable to use Bhakti (viz., *Karma and Jnyāna* described in the first section of six chapters) as means which would lead as far as the door of the Outer Court of the Spiritual Temple; then are described the qualifications required for such candidates; the chapter winding up with a statement of the Love which the Spirit has for its devotees.

This completes the middle section, viz., that beginning with the seventh and ending with the twelfth chapter.

As stated before, the last section comprising six chapters, XIII, XIV, XV, XVI, XVII, and XVIII, supplies additional information to the subjects treated of in the previous two sections.

Taking now the last section, the chief topics discussed in the several chapters are in order.

XIIIth, (1) the nature of the body, (or the tabernacle of the soul); (2) the reason why soul should be attained; (3) the examination of soul-essence; (4) the causes which lead to bondage or union with matter; (5) and the method of regarding soul as contradistinguished from matter.

XIVth. This is a chapter on *Gunās* or the characteristics of matter-stuff. It treats on (1) how the *Gunās* are the prime causes of bondage; (2) the active impulse generating therefrom; (3) how to overcome it; the chapter finishing with the teaching that (4) the Supreme Spirit is the grantor of all that man aspires after, which is classifiable under the three main heads of a "material happiness," "soul-cognition" and "Divine Communion."

XVth treats of the Divine essence, the Transcendental Supreme Spiritual *Substantia*, described as "Purushottama," or the Highest person; who is, firstly, different from the compound known as the "non-intelligent" matter-stuff and, secondly, different from the pure "intelligent" soul-stuff; the difference consisting in that the Divine essence is possessed of the functions of *all-pervasive sustenance*, and the being the *master-owner* of all. This chapter is the crux of the Visishtadvaita Philosophy, and distinctly affirms, in quite unambiguous style, the three eternal verities, or the "three fundamental principles" of the "Secret Doctrine."

The XVIth Chapter is a treatise on Good and Evil Natures, called the Devic (angelic) and the Asuric (or Satanic) natures. By an exposition of this kind, the object sought to be secured is submission to Law, so that knowledge attained of eternal truths and righteous conduct may both have stability.

The XVIIth is an explanation that all that is Asuric is repugnant to Law, and that what harmonizes with Law is, by its distinguishing characteristic, of a three-fold kind.

The XVIIIth Chapter is the summing up of the main purport of the teaching of the Bhagavad Gītā, showing that the mind is to be so

educated and trained as to perceive all action as emerging from a Divine-Source, (2) that *satva* is the one quality which is fit to be cultivated and acquired, and (3) that the culmination or fruit of all acts and deeds performed are but several modes of Divine Worship, and to be found in the union with Divine Essence. This constitutes the science of Bhakti or Spiritual Love. Union, intense and for all time to come, as taught in the Gîtâ.

It would be out of place to go into details of the Visishtadvaitic ring which many a verse in the body of Bhagavad Gîtâ truly has, as all that, clearly appears in its own legitimate place in the Commentaries now translated and which will be shortly available to the public.

A. GOVINDA CHARLU, C. E., F. T. S.

[EDITOR'S NOTE.—It will be highly profitable to every student of the sublime Bhagavad Gîtâ to make himself familiar with the different interpretations given it by the three principal schools of Indian Philosophic exegesis known as the Advaita, Vishishtadvaita and Dvaita. In the exposition of their views the Advaitis have hitherto been by far the most busy; the others seeming to be inclined to keep their teachings to themselves. For this reason, the translation of Râmânuja's Commentary on the glorious book is both a timely and a valuable work of love. The revision to which the MS. will be exposed at the hands of our learned friend and colleague, Yogi Parthasarathy Iyengar, F. T. S., will enhance its usefulness to the interested student.]

THE PLANETARY CHAIN.

(Concluded from page 395.)

JUST as the seven globes of the Earth-Chain represent seven stages through which the earth passes in its evolution, so there are seven greater stages in evolution which constitute the seven Rounds of the Chain. For it is taught in the "Secret Doctrine" that the tide of evolution passes seven times round the series of globes, so that the passage for the first time through the seven stages constitutes the first Round, the passage for the second time the Second Round, and so on. We cannot conceive of the seven Rounds as being exactly similar, partly because, were they so, there would be a waste of energy in going seven times over the same ground, and partly because we always find that there is an analogy between the various cycles, the less being a reflection, so to speak, of the greater. Therefore the progress through the seven Rounds may be thought of as a spiral, each Round being on a different plane from the preceding one, and being connected with a different stage of development. And as a correspondence has been traced between the cosmic planes and the globes, so there is a similar correspondence between the cosmic planes and the Rounds. Here again it will be only with the four lower planes that the correspondence can

be traced, as the three higher relate to that part of the evolution which precedes the First Round. Now every plane is sub-divided into seven sub-planes, which correspond with the planes in such a way that any sub-plane bears the same relation to the other sub-planes that the corresponding plane does to the other planes. Therefore we may say with equal truth that the globes and the rounds correspond with the planes, or with the sub-divisions of any one plane. And working out the correspondences in somewhat greater detail, we may regard the Rounds, the greater cycles, as corresponding with the planes, and the globes, or smaller cycles, as corresponding with the sub-planes. So that during the First Round the evolution passes through stages corresponding to the four lower sub-planes of the Fourth plane, the evolution of form being predominant during the descending arc, and that of consciousness during the ascending. The Second Round will correspond with the fifth plane (counting from above downwards), the Third with the Sixth, and the Fourth with the Seventh. The Fifth Round, like the Third, will correspond with the Sixth Plane; but, just as during each Round, form predominates on the descending arc, consciousness on the ascending, so, taking the whole cycle of the Seven Rounds, the first three are on the descending arc, and therefore form predominates on the whole. That is, if we take the middle point of each Round, where, so far as that Round is concerned, the development of form has reached its maximum, while consciousness has reached its minimum of activity, we shall find that at the middle of the Second Round the form has become more definite and the consciousness less active than at the middle of the First Round, and so on until the Fourth Round, at the middle of which the highest development of form and the least activity of consciousness is reached for the whole of that chain; and during the remaining three Rounds we have the ascending arc, where consciousness, on the whole, predominates.

Now, carrying out the correspondence that has already been suggested between the planes and the principles, we shall find that the principles correspond with both the globes and the Rounds. For the evolution of man proceeds *pari passu* with that of the chain; so that man will be in the same condition as regards both density of matter and stage of development as the globe on which he is living at any given point in the cycle. Applying this to the earth-chain, as during each Round there is a development of the earth corresponding to a certain one of the planes, so will there be a corresponding development in man; and that one of the human principles which corresponds to that plane will reach its fullest development during the Round. But here again there are complications owing to the correspondence with both the Rounds and the Globes; so that in each Round all the principles will develop to a certain point, each one reaching its fullest development for that Round on the globe with which it corresponds; while at the same time each principle will reach a higher development during one Round than in any other. If we can work out these correspondences,

we shall be able to find out on which globe and in which Round each principle will reach the point of its greatest activity. But the complexity does not end here; for there are Seven Races of humanity on this Earth during the present Round, and a certain stage of development is reached in each Race; hence even in the evolution on only one globe, during one Round, there will be a maximum point of development of each principle during one of the Races.

Now the position we occupy at present is a little past the middle of the Fifth Race on the Fourth Globe of the Fourth Round; hence the point which is of importance for us to know is the correspondence between the principles and the Fourth and Fifth Races, Globes, and Rounds. For the secret of power is harmony: if we work in harmony with the natural course of evolution we shall achieve far more than if we work in opposition to it; just as in our physical life we can do far more while we act in harmony with the laws of nature than if we place ourselves in opposition to them. We need therefore to know in what direction the tide of evolution is tending, and what forces are the strongest and most active, so that by throwing the whole strength of our thought and of our will in the same direction and in harmony with these forces, we may be agents to help and not hinder evolution. It might at first sight appear as if we were too weak and insignificant to have any influence whatever over the course of evolution; and it is quite true that it will run its course along its main lines quite irrespective of us. But there are many side-currents and many variations even in the main current that we can to some extent modify; and we can either hasten or retard even where we cannot modify. For we must never forget that our every act and thought is a force sent forth into the Akāsa, and there it will combine with the sum-total of all the evolutionary forces either to strengthen or to weaken them. Hence we must be ever either helping or hindering the course of evolution in however small a degree; and it is therefore of the utmost importance that we should so act and think that our whole influence may be exerted on the side of helping and hastening.

Now it would seem that the kamic principle must reach its fullest development early in the course of evolution, for two reasons. First, kama is the essentially *motive* principle; in whichever aspect we regard it, whether as love or as desire, it is still that which moves to action. Without desire no manifestation would be possible; without desire there could be no progress. Secondly we find kama developed to a considerable degree in the lower kingdoms, especially the animal; hence by analogy we must reasonably expect it to be developed early in the human evolution. Now we must guard against the mistaken idea that kama is essentially impure. *In itself* it is neither good nor evil, any more than any other principle; it may, like all else be either good or evil according to the use to which it is put. Hence it is a great advantage to us that at our present stage kama is highly developed, for that means that we have at our disposal a great amount of force, which, if turned in the

right direction, will be a great power for good in urging on and hastening the course of evolution. But in order for this to be brought about, it is necessary that the direction of the kamic force should be changed. There has been a strong tendency, up to the present point in our evolution, for all this force to be expended in the direction of the advancement of the personal self. This is only what must of necessity happen; for during the first half of the cycle, while form is developing, there must be the growth of separate personal consciousness, which is the first step towards the growth of that true self-consciousness which is the aim of evolution. Therefore we must not regard this development of the kamic principle as being essentially wrong, or even a cause for regret. It was a necessity so long as the evolution of form was going on. But as it has been seen that the Fourth Globe, and therefore also the Fourth Round and the Fourth Race, correspond with the lowest plane, which is that of the densest matter, and the most definite form, so we have now passed the point where the evolution of form reached its highest point, and the evolution of consciousness is now beginning to predominate over that of form. Therefore we have reached the point where it is our duty to change the direction of this kamic force, and to utilise it for the advancement of the higher consciousness; of the individual, as distinguished from the personal, self. And we are aided in this by the tide of evolution, for it is in our present Fifth Race that Manas reaches its fullest development *for this Round and on this globe*, although it is not until the Fifth Round that it will reach its fullest development for the chain. And so it is by the development of Manas, or mind, that we can transfer the kamic force from the advance of the personal to that of the individual self. That is, Manas must rule over kama, and we shall thus be working in strict harmony with the natural course of evolution.

But it is possible for us to do more than this; this is no more than allowing ourselves to drift with the stream instead of struggling against it. But we can, if we will, swim on in front of the stream, and so reach a point which is in advance of the mass of humanity, and from which we shall be the better able to help them in their evolution. This may seem to be contradictory to what has been said as to the correspondences between man and the universe, and the progress of the two side by side; for it would at first sight appear as if the whole of humanity must at any given point be at the same stage of development as the globe; and if the different Globes and Rounds were entirely distinct entities, separated from one another, it would be so. But the Globes and Rounds are simply *states*, and not *entities*; and we are told that they interpenetrate one another. We know that on the physical plane it is possible for a number of gases of different densities to occupy the same space without in any way interfering with one another. Similarly all the different globes of the chain co-exist, and occupy the same space, though, since they correspond with the different planes, they differ in the density of the matter composing them. Now

on any given globe, that is, at any given point in evolution, the mass of humanity has reached such a stage of development as to be able to cognise the matter of that plane to which the globe corresponds, but not that of any other plane. But if certain individuals have progressed a little faster than the rest, they will be able to cognise matter on a different plane, in somewhat the same manner that clairvoyants are able to cognise other matter than the physical. And if the additional progress is considerable, it may be matter of a considerably higher plane that they are able to cognise, and they may then be said to be living on a different globe from the rest of humanity. Similarly with the Rounds; when it is said that we are now in the Fourth Round, what is meant is that humanity as a whole has reached the stage of development which is natural to the Fourth Round; but it is quite possible that some individuals may have already reached the development which will be normal to humanity in the Fifth Round, and then we might say that they are actually in the Fifth Round, although they are still living and working among the humanity of the Fourth Round. This thought shows the possibility of "forcing" one's own evolution, and advancing beyond the point at present reached by humanity as a whole. But the only worthy motive for so doing is that we may then be the better able to help others; for if we recognise the true brotherhood and unity of man, we shall feel that mere individual progress would not be worth the effort; we shall not be content to advance ourselves without carrying others on with us; and hence with the transmutation of the kamic force and the development of the higher consciousness we must combine the constant practice of altruism and renunciation. Thus may we become humble helpers in the great work of Those who have given Themselves for the up-lifting of humanity.

LILIAN EDGE, M. A.

RA'JA YOGA BHA'SHYA,

OF SRI SANKARA'CHARYA.

(Continued from page 484.)

CHAPTER III.

WHAT is this Amanaska? Tāraka is divided into two portions, the first is Tāraka proper, and the second, or the higher, is called Amanaska or Rāja Yoga. We have the following in the Yogasāstra:—"Yoga is divided into two portions, the first is the Tāraka and the second is the Amanaska."....."Amanaska", say the sages, "is Rāja-yoga." This is the meaning of it. Rāja Yoga is the name applicable to both Tāraka and Amanaska. The former is called Tāraka and the latter Amanaska. The word Tāraka implies the dissolution of the two eyes* (in the middle of the eye-brows) which are significant of the

* The idea being, that the usual external function of the eye is changed to an internal one.

motion of the sun and the moon. Astronomy deals at length on the motion of the sun in the first pāda (part) of the constellation of the Asvini, and movements of the Planets.*

As there is a relation between the eyes and the sun and moon, the significance is shifted from the symbol, and it is understood that the sun and the moon themselves are there. This would mean that the sight of the sun and the moon is to be practised. The sun and the moon of the Brahmānda are moving about in the sky. In the same way, the practitioner should contemplate by means of the pupils of the eyes, upon the sun and the moon in the Pindānda moving about in the sky of the middle of the head. For there is a close correspondence between the Brahmānda and the Pindānda. In this practice the mind is also a chief item. Without the mind, the senses cannot have any power. Therefore seeing by the eyes necessitates a willing mind. Since the seeing by the inner sight is the important thing, the pupils of the eyes are the prominent and essential points. Hence the name Tāraka (pupils). This Tāraka is of two kinds—with shape, and shapeless.

2. This much is said: The portions in which the senses are concerned is said to be *mūrtimat* (with shape); the other one, such as is concerned above the middle of the brows, is said to be *amūrtimat* (shapeless). This interpretation is also put upon it: Things below the eyes, the places of Ganapati and other gods, are said to be *with shape*; those above the eyes, which are beyond the reach of the above gods and which are accessible by the spinal cord through the *Dahara* (heart), are said to be *shapeless*. But this interpretation is wrong. For since we talk of the contemplation of inner things, the mind is the chief cause of all: we see the tatvas above the brows by the inner eyes as directed by the mind and so see the Brahman which is Sat, Chit and Ananda. Then what are the characteristics of the Brahm. "Pure whiteness," says the Upanishad, is Brahman. So Brahman has pure white for colour. But white and other colours are but material limitations of Māyā or illusion; Brahman is not limited by any such. This is not so; the other Upanishads also say that Brahman is Whiteness; and this peculiar characteristic of Brahman is repeated by and insisted on by authorities. Kathopanishad, V.—15. "The sun does not shine there, nor the moon and the stars, nor mere lightnings, and much less this fire. When he shines everything shines after him: by his light all this is lighted." Again Chhândogyopanishad says, chapter VI.-4-1, "The red colour of burning fire is the colour of fire, the white colour is the colour of water, and the black one is the colour of Earth." So that Brahman is pure whiteness is the conclusion. Therefore the inference is that the said Brahman is visible to the inner eyes directed by the mind. This is the Tāraka known as shapeless.

3. The Tāraka *with shape* is as follows: Here also the sight of the eyes is directed by the mind, for the mind and the eyes are necessary

* Here the text is rather scattered and not intelligible: commentaries are not extant.

for sight of objects. Like the external objects, the Soul is also seen by the mind and the eyes. So the mind and the inner eyes directed by it are necessary for Tāraka Prakāsa. What is Tāraka Prakāsa? It is the sight through the hole in the middle of the eye-brows. If one practises such sight, he sees a light in that place. This is called Tāraka Prakāsa, Having gradually fixed the eyes directed by mind on this Tāraka Prakāsa, the practitioner should draw his eyes into the forehead; then he will in time attain Samunmani (a yogic state). This is the import of the Pūrva Tāraka (or the first one).

4. Then the second is the shapeless Tāraka or Amanaska; it is also called Rāja Yoga. I shall explain this interesting portion of Rāja Yoga. In the fire-pot of Yoga, with the Adhvarya of reason, (chitta) the Hotā of intellect, (Buddhi) and the Utgātā of egotism (ahankāra), the Yajamāna of the mind should offer the oblation of the senses and Prānas. By this sacrifice, the practitioner becomes pure and attains the Daivic state, deserving of worship by all. The meaning of the above is as follows—just as after a sacrifice, the flesh of the animal is dissolved in the sacrificial fire, so after this great sacrifice of senses and Pranas, intellect, egotism, &c., should be dissolved in chitta; and this chitta again in the practitioner. Such practitioner by this practise, becomes pure and attains the state known as the Samunmani: thence he is beyond all worldly things and obtains dissolution in Brahman: such dissolution is because the mind in that state has no other way. This is the interesting Rāja Yoga.

5. In the upper portion of the inner part of the palate, there is a field of lustre. It should be contemplated upon only by Yogis and will give Animā and other Siddhis.

6. If the practitioner fixes his mind on an inner or outer object and sits motionless with fixed eyelids, the posture is known as Sāmbhavi Mudrā. This Mahāvidyā has been treated of very secretly in all works. This alone will deliver us from worldly bondage. Even the place will become pure where a person dwells who knows this Mudrā. A sight of such person will purify all. Worshipping such a person is itself enough to secure liberation. For such a person has fixed his mind inwardly. What is inner aim? It is crystalline like water. For even the last portion of the Gāyatrī, it is said has that water. Lustre, &c., are one with Brahman. Of such a colour therefore is inner aim; it is Brahman, it is the Secret of Secrets and knowable only by the great sages. This Ātma which is omnipresent cannot be perceived by the outer senses. It cannot be perceived even by the mind. It is said that this Ātma which is omnipresent and of a crystalline colour is perceivable only in the Sahasrāra by the proper instruction of a good Guru. Others say that this Ātma which is devoid of birth, existence and death, which is the motor of the senses should be worshipped in the cave of the heart, and that it is secret from all and is proper for all worshippers. A third school holds that the Ātma should be worshipped in the middle of the disc of

the sun in the ethereal sphere in the Sabasrâra, the *Âtma* which goes by the name of *Nîlakantha* and is the consort of *Umâ*, having five heads and of a quiet temper. This is held to be a kind of the inner aim. A fourth holds that the *Âtma* which is the size of a thumb is residing in the middle of the eye-brows. For authority *Kathopanishad* says, IV. 13, "That person, of the size of a thumb, is like a light without smoke ..". Next *Brahadâranya* IV.-4-17, says ".....I who know, believe him to be Brahman; I who am immortal, believe him to be immortal." Again *Taithariyautturubhâya*, 4-71, says, "The *Purusha* is of the size of a thumb and pervades up to the tip (the whole body), and he is the lord of all the Universe and enjoyer of all things."

Another theory is, that whoever effects the union of Brahman, *Saguna* or *Nirguna* and the *Âtma* that dwells in the city (body) of the ten senses, is a *Brahma-nishta*.

And lastly, if the twenty-fifth *tatwa*, *Jîva*, discards the twenty-four *tatwas* which sprang from himself, and unites with the twenty-sixth *tatva* (*Paramâtma*), such a one is said to be liberated. Thus, in any one of the above ways, can a practitioner become the inner ethereal self.

This method is the foundation of all *Nâdas* (Sound), *Bindu* and *Kalâs*, for 'Nâda and other things,' say the Vedas, 'originate from *Brahmân*.'

CHAPTER IV.

1. The pupil thus taught, at length addressed the sage, *Sat Guru*. "Even though you have been pleased to reveal unto me all these, I feel as if I have not yet got a clear grasp of the residence of the *Âtma*. So will you please teach me with great care and affection."

2. A place is well-known as *Trikûta*, having the colour of the five *Bhûtas* (elements). Similarly is *Chatuhpîtha* (four-pedalled). In the middle of it shines the *tatwa* (Brahman). It is very difficult, secret and unrevealable. So, knowable only through a *Guru* who has control over the vessel of knowledge. To attain this place for which it has been, over and over again, described in the outer, inner and intermediate methods, it is to be understood that in this the whole cosmos has its dissolution only. So it is this place is the origin of *Nâda* *Bindu* and *Kalâ*; it is the eternal seat to both *Saguna* and *Nirguna* Brahman and it is a pleasure to sight; it is of a crystalline colour like water and it goes by the name of *Nârâyana's* place. Whoever gets at such a knowledge (of that place) is sure to be liberated.

3. First is *Agni Bimba* (fiery form). In the middle of it is the *Sûrya Bimba* (sun-like shape) having the lustre of adamant. In the middle of it is the *Chandra Bimba* (moon), which is the reservoir of eternal nectar. In the centre of it is Brahman having the appearance of a Shoot: this is the view of some. Thus the shoot Brahman is the origin of all cosmos and shining, which is *Sat*, *Cbit* and *Ânanda*, having the blue colour with a bright shade. In the centre of it, there is the

bright sphere which is like a flash of lightning, and which is white and shining like many flames of great brightness. In the centre of it is the Paramâtma in the form of small vesicles. He is Brahman, Hari, E'svara, Indra, and others. The Sruti says, "Paramâtma resides in the centre of a bright sphere which is like lightning in a field blue like clouds, and which is subtle like the ear of corn. He is Brahma, Siva, Vishnu, Indra—is eternal and self-shining." The above-described Brahman is knowable by the Sâmbhavî Mudrâ as no other than one's own self.

4. Even though this Mudrâ is once explained, I shall again describe it for you *in extenso*. There are three kinds of sight—*Pratipad*, (a little) *Amâ* (nothing) and *Pârnimâ* (complete). A little sight by the incomplete closing of the eye is called *Pratipad*. The complete closing of the eyes is known as *Amâ*. The eyes wide open give us what is called the *Pârnimâ* sight. Having classified the sight thus, the practitioner should practise by the *Purnimâ* sight. The sight should be directed to the top of the nose. If this is done, the practitioner will attain the benefit of Râja Yoga. Therefore the *Pârnimâ*, a sight on the top of the nose, should always be practised. If this can be done, nothing is then impossible. After this Yoga of the *Pârnimâ* sight on the top of the nose, and after attaining the control of the chitta by the above described Târaka method, there will appear a field of darkness just twelve finger-breadths behind the front side of the back part of the palate. Then the fixed look at the centre of this darkness should be practised. Then a great sphere of brightness will be visible. This is Sadchidânanda Brahman. If one dissolves his mind in the above described Brahman, with his eyes fixed and motionless, such a one becomes a Sat Guru. This is the Sâmbhavî Mudrâ. The sight directed inwards, and gazing with the eyes fixed and motionless constitute what is called Sâmbhavî Mudrâ, which is kept a secret by and in many sacred books. Some hold that the above constitute the Kechari Mudrâ. Such a Mudrâ should be learnt from a Sat Guru. If this search after the soul be practised three hours (two yâmas) every day, the mind and the breath will become regulated and harmonious. Thus when one attains a control over the mind by means of the above practice, then, through the mind, in consequence of the subjugation, the breath will become controllable. If either the mind or the breath loses fixedness, the other senses in consequence loosen themselves from control. Therefore in the Râja Yoga, control over the mind and the breath is above all attainable beyond doubt.

Even though one practice Hatha Yoga for centuries, the dissolution and control of the mind and the breath is unattainable. Therefore the inference is that by the Kechari Mudrâ practised in this manner the mind and the breath should be dissolved in Brahman.

5. In the course of the practice and contemplation in the search after the soul, the following will appear to the practitioner, which

are symbolic of Brahman:—*viz.*—a constellation of stars, a crystalline mirror, the orb of the full-moon, a lamp of gems, the disc of the mid-day sun, and the tongues of flames. These are indicative of the inner method. A Paramayogi ought to persevere in this course. If he sees the full and bright sphere of the soul by means of the Tāraka method in front of the practitioner, then he is to understand that the rays proceed from the back. For the back part is where a knowledge of Brahman is attainable. Further it will appear to him in the form of lustre, lightning, cloudiness, Nāda, Bindu, Kalā, stars, the brilliance of the glow-worm, lamp, gold, the stalk of blossom of the lotus, and the nine gems. That which is symbolised by the above, is Brahman, immortal, having the form of Omkāra, the place of lustre and the place of the quietude of Vishnu. So it is said everywhere in the Yōga Shastras. Those that have known Brahman say "Brahm is the Immortal Omkāra, water, the place of lustre, and the resting place of Vishnu."

6. Having effected a union between Orāna and Apāna, having afterwards firmly fixed himself in the Kumbhaka (stoppage of the breath), having also closed the six holes of the ears, eyes and nose by the fingers of the two hands, and hearing the Omkāra (produced in consequence of the practice), the mind should be dissolved in it (the sound). This is followed by some; others sit before lamps, the sun and the moon, and practise a steady gaze on the lustre in the manner prescribed. By this (practice) of vision through the sight of Pūrnachandra (Full Moon), with the *Kecharī Mudra* learnt of a Sat Guru, the inside and outside lustre shines bright. The sacred books insist on the necessity for this bright lustre at the top of this *chandra* sight. Such is the importance of the *Antarlakshya* method, and to one who practises this, all Karma drops off. This is the import of all this.

R. ANANTHAKRISHNA SASTRI.

(To be continued.)

S'ILPA-S'A'STRA.

EXAMINATION OF GROUNDS FOR BUILDING PURPOSES. DIFFERENT KINDS OF PLANS AND HOUSES.

CHAPTER III.

THE grounds, on which dwelling houses are to be erected, are known as *Vāstus*. *Vāstus* are of four kinds, respectively known as *Brāhmana*, *Kshatriya*, *Vaisya*, and *Sudra*, so called from the well-known fourfold divisions of the Aryan castes. They are distinguished by colour, taste, smell, and other qualities. As to colour, the *Brāhmana* soil is white; *Kshatriya*, red; *Vaisya*, yellow; and *Sudra*, black. When

colour cannot be judged, recourse should be had to taste; the Brāhmana soil is of sweet taste; Kshattriya, bitter; Vaisya tastes like the fruit of the tamarind tree; and Sudra, somewhat like wine.

When the taste fails, smell should guide in the distinction of the grounds; and the rule in the Puri copy is, that the Brāhmana smells like ginger; Kshattriya, like blood; Vaisya, like salt; and Sudra, like fish. The Barmunda copy—Khandagiri, however, differs from the above, and states that the first smells like horse; the second, like blood; the third, like wine; and the fourth, like dirt.*

When you cannot smell a ground, you should, after reciting the *Sācītri-Mantra*, sow the seed of linseed. If it sprouts in three days, the soil is Brāhmana; if in four, Kshattriya; if in five, Vaisya; if in six, Sudra; and if seven, the ground is *Pichāśa*, where no one should dwell.

Mānasāra (Bamraj), which adds form and touch to distinguish the colour of lands, says: "The best sort of ground has milky trees, full of fruits and flowers; its boundary should be of a quadrangular form, level and smooth, with a sloping declivity towards the east, producing a hard sound, with a stream running from left to right, of an agreeable odour, fertile, of an uniform colour, containing a great amount of soil, producing water when dug to the height of a man's arm raised above his head, and situated in a climate of moderate temperature..... That which has the form of a circle, a semicircle, containing three, five, and six angles, resembling a trident or a winnow, shaped like the hinder part of a fish, or the back of an elephant, or a turtle, or the face of a cow, and the like; situated opposite any of the intermediate quarters, north-west, and the like; abounding with human skulls, stones, worms, ant-hills, bones, slimy earth, decayed woods, coals, dilapidated walls, subterraneous pits, fragments of tiles, lime-stones, ashes, husks of corn, and exposed to the wafted effluvia of curds, oil, honey, dead bodies, fishes, &c.—such a spot should be avoided on every account."

The *Kriya-Saṅgraha-Pañjikā*, a collection of Buddhist rituals, by Kuladatta, lays down the rule, that "for Brāhmanas, the earth of a white colour, and having the smell of curdled milk, ghi, &c., and a sweet taste, is auspicious. For the Kshattriyas, that of a red colour, having the scent of lotus, Champaka flower, &c., and astringent taste; for Vaisyas, that of yellow colour, and having the flavour of wine, and of the exudation from the temples of elephants, and sour taste; and of Sudras, that of black colour, no smell, and of pungent taste, is preferable. Dig a pit one or two cubits square; place white flowers on the

* According to Mandana's *Vāstu-Sāstra* in Radha-Kanta Deva's *Śabda-Kalpa-druma*.

Colour.	Taste.	Smell.
I. White	... like ghi	... sweet.
II. Red like blood	... ,, blood	... bitter.
III. Yellow	... ,, linseed oil	... sour.
IV. Black	... ,, fish	... pungent.

east, red on the west, yellow on the north, and blue on the south side of the pit; the colour of the flower, that withers the latest, will indicate the caste, for which the land is fitted for a *Vihāra*. Again pour a quantity of water into the pit, light a lamp on an earthen pot; if it produces a white flame on the east, it is fit for the Brāhmanas; if a red flame on the west, it is fit for the warrior caste; and so forth." See Dr. Mitra's *Nepalese Buddhistic Literature*.

It will thus be seen, that the four classes of grounds are respectively auspicious to the four castes. The Brāhmana should therefore dwell on his own soil and no other; the Kshattriya on his and on that of the Brāhmana; the Vaisya, on his own, and those of the two higher castes; and Sudra on Sudra soil, and if fortunate, on superior ones. So that, in the selection of grounds for the purposes of building, the Brāhmana has to meet the strictest of rules, and not less difficulty, guided as he is, by very limited data. No caste should ever build on lands lower than that belonging to it.

After finding the nature of the soil, as to its fitness to a particular caste, the architect (*Mahārānā*) should pay attention to the ground-plan (*Bhumikā*) of the house he is ordered to build. There are sixteen kinds of *Bhumikās*, enumerated and illustrated in the manuscripts of the *Silpa-Sāstra* at Puri and Khandagiri. Before proceeding with the *Bhumikās*, I might quote from *Matsya-Purāna* the rule to be followed in the practical examination of the land to be built upon. A hole, an *Aratni* (cubit) square, is to be dug,—which should be plastered with mud, and at the bottom of which an unbaked sancer, filled with ghi, and provided with four wicks on the four sides, should be placed: if the wicks burn uniformly and brightly, the ground is fit for building. Or fill the hole with the excavated earth; if there is surplus of earth, the ground is good; if nothing is left, it is indifferent; but if the excavated earth is insufficient for refilling the hole, know that the ground is very bad, which should be rejected at once.*

स्यादुन्नतिः पूर्व्वनते नराणो वास्तोधनं दक्षिणाभागतुगे ।

क्षयोधनानां विनते प्रतिचगामुच्चै विनाशो ध्रुवउत्तरेण॥

The sketches given below are copies from those in the two manuscripts. The Puri copy does not illustrate *Bhadrāsana* and *Sankha* or *Surya*. From those that have been given, it will be seen, that some of the terms and the illustrations do not coincide in the two copies. *Ayata* in the Puri MS. is a right-angled triangle; while in the Khandagiri (*Barmunda*), it is *Ayatana*, and a rectangle. *Bhadrāsana* in the latter appears to be an irregular rectangle, *Chackra* is circular like a wheel;















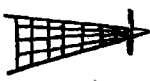


















* A general rule is laid down by the author of the *Silpa-Sāstras*, that "men prosper, if the ground slopes to the east; wealth is acquired, if the southern side is elevated; but it is lost, if the western slopes down, and there is certain destruction, if the north be elevated."

while *Trikona* is an ordinary triangle. The *Sakata* is like a bullock-cart minus the two wheels; while *Danda*, probably the *Dandaka* of *Ramraj* is a very lengthened plan like that of a barrack. *Pralamba* or *Pranava* is like a volute or a circle, of which a portion has been taken off.

The sixteen kinds of *Bhumikás* are shown below by sketches :—

According to the Puri copy.

According to the Khandagiri MSS.

1. A'yata.		A'yatana.		
2. Chaturasra.		Chatusreshta.		
3. Bhadrásana.		Bhadrásana.		
4. Kurti.		Kahetra.		
5. Chackra.		Chackra.		
6. Vishnu-váhu.		Vishama-váhu.		
7. Trikona.		Trikona.		
8. Sakata.		Sakata.		
9. Danda.		Danda.		
10. Pralamba.		Pranava.		
11. Murachhanda			Murakrichchha.	
12. Haramápi or Vrihan-mukha.		Vrihan-mukha.		
13. Vyajana.		Vyajana.		
14. Kurma.		Kurma-prishta.		
15. Dhanu.		Dhanu-A'kára.		
16. Sankha or Surya.		Suprati or Surya.		

Murakrichchha appears to be the opposite of *Danda* in the *Puri* copy, and somewhat like a rectangle, in the *Khandagiri*, of which one side is bulging. *Haramápi* is like a zero; while *Vrihan-mukha* is a lengthened piece with a circular end. *Vyajana* is like the fan of different forms; *Kurma*, like a tortoise, as seen from above and from side. *Sankha* is like a conch; while *Surya* is the form of the sun. The

Vishnu-vâda is shaped like two circles, large and small, and joined together; while Vishama-vâhu,—literally unequally-armed—is a quadrangular figure, of which the two opposite sides converge to a point and which has a short projection on the smaller parallel side.

Ramraj gives only eight names of plans of villages, of which he has furnished seven illustrations. They are (1) Chaturmukha, (literally four-mouthed square), the Chaturasra of the Puri copy; (2) Sarvatobhadra, the Bhadrâsana of our lists; (3) Nandyâvarta; (4) Padmaka; (5) Sivasthika; (6) Prastara; (7) Dandaka, the Danda in the Uriya *Silpa-Sâstras*, and Kârmuka, the Dhanu above-mentioned. But *Rajmârtanda*, an astrological work, ascribed to Râjâ Bhoja of Dhâr, correctly enumerates all the sixteen Bhumikâs in the following sloka:—

प्रायतं चतुरस्रं प्रवृत्तं भद्रासनस्तथा ।
 चक्रं विषमबाहुश्च त्रिकोणांशकटाकृतिम् ॥
 दण्डं पणवसंस्थानं मुरजञ्च बृहन्मुखं ।
 व्यजनकुर्मरुपञ्च धनुः सूर्पन्च षोडश ॥

इति राजमार्तन्द.

Dr. Mitra, in his *Indo-Aryans*, explains the terms thus:—

1. Ayata—oblong.
2. Chaturasra—square.
3. Vritta or Pravritta—circular.
4. Bhadrâsana—oblong with rectangular courtyard in the middle.
5. Chackra—discus-shaped, *i. e.*, circular with lunette projections or wings on four sides.
6. Vishamavâhu—linear or long and narrow.
7. Trikona—triangular.
8. Sakata—cart-shaped or quadrangular with a long triangular projection on one side.
9. Danda—staff-like, or long and narrow like a barrack.
10. Pranava—quadrangular with the opposite sides hollow-arched, or concave like a musical instrument.
11. Muraja.
12. Vrihanmukha—wide-fronted.
13. Vyajana—heart-shaped like a palm leaf fan.
14. Kurma-rupa—circular with five projections like a tortoise.
15. Dhanu—arched like a bow.
16. Surpa—horse-shoe-shaped like the winnowing fan.

Of these sixteen Bhumikās, those which possess astrologically good aspects, should be preferred. The first four plans are auspicious,—namely, Ayata brings all-success ; Chaturasra, abundance of wealth ; Vritta or Kurti, health and prosperity ; and Bhadrāsana, fulfilment of all desires. All the remaining twelve are bad. Thus the owner of a Chackra-planned building will become poor. Bereavement will be the result of Vishamavāhu, and fire, of Vishnu-vāda. The Trikona has the aspect of fear from the king or Government officials ; Śakata, loss of wealth ; Danda, loss of cattle ; Muraja, death of the owner's wife ; Pranava loss of sight, or of elders ; Vrihanmukha, loss of wealth ; Vyajana, loss of learning or situation ; Kurma, oppression for wealth ; Dhana, fear of theft or death ; and Surya or Śūrpa, loss of wealth. And those plans, which are *Vikona*, that is, not having corresponding sides and angles, should be particularly avoided, as productive of many evils. The *Agni-Purāna*, *Gnyana-Ratnākara*, and *Mānasara* recommend that the ground plan of every building should possess four equal sides.

After the choice of the Bhumikā of the building to be constructed, the selection of materials, such as stone, wood, brick, and metals, is to be considered. Of metals, iron was rather extensively used in the architecture of Orissa. Big iron beams were forged to support the roofs of the entrances ; those employed in the largest Orissan temple at Konārak, measure about 24 feet long by about 12 inches square in section. Wood, especially suitable for particular kinds of works, is still employed in the making of the figures and cars of Jagannātha and his two companions, and of temporary sheds, which will be briefly treated later on. But the chief building material, used in the ecclesiastical architecture in Orissa as elsewhere in India, is stone, (*Silā*), of which nine kinds are mentioned in the *Śilpa-Sāstra*. Of these, *Kansa*, *Panka*, *Suka*, and *Meka* appear to be preferable. Hema-silā, which is said to be procured from somewhere in the Sumeru, is of the best kind. In the temples of Orissa, chlorite (*Khadiā-kandā*), laterite, (*Sāhana*), and sienite (*Mūgni*), are generally used ; in a few, sandstone and granite are found. Of plaster, I have seen lime and colour used over the stone wall. The *Śilpa-Sāstra* insists on the ashlar being of uniform size ; and *Agni-Purana* recommends that stone should be square of one cubit with a depth of 8 fingers, and brick of half that size. Three kinds of paste or plaster are mentioned by Varāha-Mithra in his *Vrihat-Samhita*, giving the formula as to their preparation.

The author of the treatise on architecture says, that in wooden structures there is great fear of fire and diseases ; in those of bricks, of insult owing to wealth ; but in stone buildings, the owner shall acquire great prosperity. That is the reason probably why in Orissa there is great paucity of brick edifices, while ancient temples in stone thickly dot the land.

For the foundation of edifices, the soil is to be dug along the proposed walls, so deep as to get water. The bottom of the hollows is then

to be covered with a layer of sand, which should be well rammed by the feet of elephants, before the building materials are laid and bonded. The *Agni-Purana* lays down the rule that of the total area of building, one-fourth should be given to the foundation :

चतुरस्री कृते क्षेत्रे दशधा प्रतिभाजिते ।

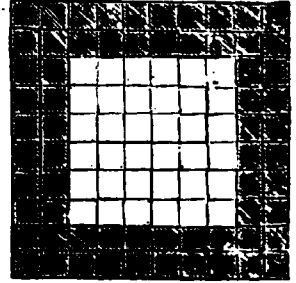
चतुर्भागा भरेत्तन्निः शेषं गर्भगृहं भवेत् ॥ अग्निपुराण ॥

प्रासादं संप्रबक्ष्यामि सर्वसाधारणं श्रुणु ।

चतुरस्रीकृतक्षेत्रे भजेत् षोडशधाबुधः ॥ ज्ञानरत्नप्रकाशं ॥

“ Make the plan of four equal sides, of which each is to be divided into ten equal parts ; fill up four parts for the foundation ; the remainder, namely 6 parts, will be the span of the chamber,” thus :—

From this will be seen the ratio that the wall bears to the open area. That shows great stability ; and so, no wonder that the ancient structures of Orissa and other provinces of India, which were never repaired, stand for ages, braving the natural course of decay owing to time and rain and storms. In the construction of big temples, the whole area of the *Bhumikâ* (plan) is excavated, in the centre of which the foundation-stone is laid. The great temple of the sun, known widely as the Black Pagoda at *Konâarak* is said to stand on a solid basement, filling up an ancient tank. The general rule, however, is, that the depth of foundation should be half the height of the structure. After the completion of the excavation for the foundation, and the determination of the *Chouhaddi* (boundary), the *Mahâranâ* should place a stone, carved like the lotus flower in the centre, and worship the *Naga*, before he proceeds further in the actual work of the building.



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A RAJPUT WEDDING.

THE jaded globe-trotter in search of a new sensation should go to Kathiawar, the Westernmost Province of India, the home of twenty clans of Rajputs. If, like myself, he should be the only white man present at a princely wedding, it may add several beats to his pulse. One is not dealing here with mild scholars, merchants, Government clerks or artisans, he is among the men of the sword, the descendants of warrior races who trace their line of descent from the Solar and Lunar Pitris, or spirit ancestors: hard fighters, hard drinkers, full of race and family pride. Though the *Pax Britannica* compels them to military inertia, though their quaint artistic weapons rust from disuse, yet their ways are those of the soldier and their arms are carried wheresoever they go, as a matter of course: a Rajput of Kathiawar without his sword would be as exceptional a sight as a Londoner in Regent Street without his hat. The old clan names are kept up, the old forms of salutation observed. As of yore, the bard is present at every ceremony and family gathering, and chants wild legends of the prowess of the chiefs who are dead and gone. Among them are some with the gift of improvisation and a rare eloquence, who recite impassioned verses that heat the blood of the listeners and arouse their wild enthusiasm. Before going to Kathiawar one should have visited the Highland clans or, at least, read the descriptions of Sir Walter Scott. He would then understand the meaning of the relations between the clansmen and their chiefs, as exhibited in their personal intercourse. I shall try to give my readers some idea of the Rajput wedding I have quite recently attended; not so much because of its novelty, as because the parties concerned, on the bride's side, are among my oldest and dearest Indian friends.

Prince—or to give him his ancient Indian title, Rawul* Shree Harisinhji Rupsinhji, of the reigning family of Bhaunagar, made our acquaintance in the year 1881, at Bombay, in company with his school friend, the then reigning Prince (Thakur) of Wadhwan State. His charming manners, good education and high mindedness won the hearts of H. P. B. and myself at the first visit, and from that day to this he has been a loyal and loving friend. Neither the Coulomb nor any other conspiracy of slander against H. P. B. weakened his affection for her, nor altered his tone of filial respect for myself. When it was known that I wished to retire, some years ago, among the five offers of permanent support in my old age, received from as many different countries, his was so eager that he positively forbade me to let any body save himself contribute a penny: all that he had—he said—was mine, I was his true Father, and he had the best right of any to give me a home! Having had all these proofs of affection, I could not but accept his invitation to attend his daughter Kusumavati's wedding, though it

* Rawul is only a variant of Raja. We find it occurring in the history of the Rajputs of the XVth Century. The first Gohil to bear it was one Prince Sarunjee, who took it in gratitude to Phutâee Rawul, King of Châmpâner, who had assisted him.

was to be in the hottest season of the Indian year and involved a railway journey of 1,300 miles from Madras. I would have gone double the distance for their sake.

Prince Harisinhji belongs to the Gohil clan of Rajputs, whose ancestor, Sejukjee, twenty-four generations back—in A. D. 1260—invaded Kathiawar and founded a kingdom. I take from "Rās Māla," an historical work, the following interesting notes:—

"The Gohils," says Colonel Tod, claim, with some pretension, "to be of the race of the Sun." The accounts to which we have had access, however, make them of the race of Chundra, or the Moon, descending through Shāleewāhun, the conqueror of Vikramāditya. Their first residence was Joona Khergurh, on the banks of the Loony river, in Marwar, ten miles west of Bhalotra. They took it from one of the aboriginal Bheel chiefs, named Kherwo, and had been in possession of it for twenty generations, when they were expelled by the Kāthors. Their long possession of this seat in the 'land of death,' is asserted by the title of 'Muroo,' which their Chieftain still assumes.

It was under the guidance of Sejuk, the son of Jānjurshee, that the Gohils retired from Marwar. The cause of their departure was a feud excited between them and their neighbours, the Dābhees, by the Rathor clan under Astājee, the son of Seeyojee II., then making their first settlement in the land of Muroo. The 'Dabhees,' says the bard, 'behaved' treacherously to the Gohils—treacherously 'did they seek to destroy Sejuk.' To a feast they invited the 'Muroo,' intending to put him to death. Clever was the Dabhee's daughter; she was the Queen of Sejuk. The virtuous wife became 'aware of the intentions of her kindred;' yoking her chariot she went forth; she came to Sejuk's house, and related to him the whole matter. When Muroo set forth, he called his good warriors, and acquainted them with the design; they armed themselves, and attended him. To murder Sejuk the Chieftains assembled; he knew their treachery, and came to meet them. The warriors struck at each other. Sejuk had been invited to a feast. Strange it was that they should slay each other. In the hall the dishes remained filled; in the hall the sword moved; the Chieftains caused wounds in each other's bodies, gaping like the opened windows of great mansions. Jānjurshee's son, brandishing his dagger, struck it into the breast of Mān. Fighting with the Dabhees, as if hunting game, the Gohil finished his sport, and went home joyfully to Kher. Mān he sent to the house of Yuma." The Kāthors, who had set the parties at enmity, finding them both weakened by the losses which their feud had occasioned, now stepped in, and seized the booty for themselves, expelling the belligerent clans from the land of Muroo. Hence the proverb,—

"Dabhees left, and Gohils right." .

Sejukjee assembled his clan; and, taking with him his minister, Shā Kajpāl Umēpāl, and his family priest, Gungārām Wullubhrām, of which latter the descendants still exist at Seehore, set forth to seek his fortune "in foreign lands." The image of his God, Morleedhur, and the trident of his family, Khetrapāl (or Lar), were placed upon a chariot which preceded the line of March; for Morleedhur had appeared to Sejukjee in a dream, and had informed him that he should halt, and found a city upon the spot where the chariot should break down. When the train arrived in the Pūchāl country,

the wheel came off the god's car. Sejukjee halted upon the spot, which is that where the village of Säpur stands, and proceeded with Shä"Käjal to pay obeisance to the Kä of Joonagurh. The Kä Kuwat and Koonwur Khengär received them, and enquired what had driven them forth from their own country. Sejukjee answered that the Käthors had given the Dabhees bad counsel, and had excited them against him, and that eventually Astänjee had expelled the Däbhees also, and had taken Khergurh for himself.

Kä Kuwät took Sejukjee into his service, and gave him a grant of Säpur and eleven other villages with a commission to protect that part of the country "against the Känt Bheels." At that time the Kätees had not yet come out of Pawurland, and Dhandulpoor, near Choteelä, was the frontier town between the Waghelas and the Käs of Joonagurh. Sejukjee remained several days at Joonagurh, and, while he was there the Koonwur Khengar, who was thirteen years old, went out on a hunting expedition. He came at length to the neighbourhood of Säpur, and, while following his sport, started a hare, which, when pursued, fled, and took refuge in the Gohil's encampment. Khengar demanded that it should be given up to him; but Sejuk's brother and nephews declined, saying, that *no Rajput could give up what had taken refuge under his protection*. A contest ensued; several of the Koonwur's followers were slain, and he was himself made prisoner. One of the Koonwur's party escaping hastened to Joonagurh, and informed Kä Kuwät of what had happened, adding, that he did not know whether Khengar was alive, or whether he had been slain. Sejukjee was sitting in the court at this moment. He became very sorrowful, and considered that he would not now be able to retain the grant of the villages. He rose, and making obeisance, placed the *putta* (deed of land) in the Kä's lap. Kuwät asked why he did so. Sejuk answered, "My followers have slain your only Koonwar; how can I remain in your territory?" The Kä returned the grant to Sejukjee, bidding him be of good courage. Sejuk hastened to Säpur, and finding that the Koonwar was alive and well, he made submission to him, and, bringing his daughter, presented her to him to be his wife. The Princess, whose name was Walum Koonwurbä, was sent with presents for her bridegroom, and a suitable wardrobe for herself, to Joonagurh; and Sejukjee, with the Kä's permission, founded a new town near Sapur, and called it Sejukjee.

No nobler sentiment was ever uttered by a prince than that of the brother and nephew of Sejuk when refusing to give up the little hare that had sought their protection. The S. P. C. A. should note it.

Prince Harisinhji's late wife, the mother of the bride of this wedding, was one of the sweetest and best of high-born ladies that it has been my good fortune to meet. Very seldom are Rajput women of high caste allowed to form the acquaintance of their husband's friends, most seldom of all, Europeans; but I knew her intimately, having been a guest in her own home and had her, with her husband and family, as guests at Adyar. She showed me the respect and affection of a daughter, and sent me loving farewells from her death-bed. I have seen her children growing up from early childhood, and been kept informed of all that concerned them. Kusumavati, the elder, is now sixteen and, of course, fully matured.

The bridegroom is Prince Harbamji Rawaji, of Morbi, brother of the reigning Prince. Morbi, or Morvi as usually spelt, embraces 821 square miles and contains two towns and one hundred and thirty-four villages; the family is of the Jadeja clan, of the Chandravansa, or Lunar race. They trace their descent from Prince Arjuna, immortalised in the "Bhagavad Gitâ," as the Pandava companion, brother-in-law and pupil of Sri Krishna. Their original home seems to have been in Sind, where they were known as Summa Rajputs. All but the sept of Prince Jada embraced the religion of Islam, wherefore the latter abandoned the old name and called themselves Jadejas, after their chief. This was at the beginning of the XVth century, A. D. Jada, a great warrior, led his people to Cutch, which he conquered, and his descendants have ever since occupied the throne. In "Inc Akhbari," a contemporary Mohammedan work, it is said that they are "tall, handsome and wear long beards, and though the country has been under Mohammedan sway for a long time, they cling to their religion. "In 1697 Raja Raedhan, the ruling sovereign, died and, dissension arising, the senior Prince was slain and the *gadi* (throne) usurped by the 3rd Prince, and the widow of the eldest brother fled with her son, Kanyoji. He, reaching manhood, collected a force and captured Morvi, then part of the Cutch kingdom, and established himself as its independent ruler. His descendants, to the eighth generation, the present one, have ruled there. Wagji, the present 'Thakur,' has a son of 19 years, unmarried, and Prince Harbamji is his only brother, and, of course, second in the succession. Between Harisinhji and the throne of Bhaunagar there are now but two lives, the two sons of the late Maharajah.

Harbamji Kumar is one of the best educated men among the natives of India. I found him thoughtful, reserved, self-respecting and well bred. For eleven years he was brought up at the Rajkumar College at Rajkote—a special school for Indian princes—then went to Cambridge, where he took the degrees of B.A. and LL. B.; thence to London when he joined Lincoln's Inn, and in 1885 was called to the Bar. In 1886 he entered the Indian Uncovenanted Civil Service, and joined the Behar Commission as attaché; and, finally, in 1895 was made Dewan, or Prime Minister of Bhurtpore, the ruling Prince of which large Rajput State had been deposed by the Paramount Power. This post he is still filling, with great credit and satisfaction to the Government. No better son-in-law could have been found throughout India, by Prince Harisinhji, and there is every reason to hope that the marriage will be a happy one.

Having now brought the contracting parties to the reader's attention, my narrative of events may proceed.

Prince Harisinhji's home property is the village of Varal, of which he is owner, and overlord to some 2,000 tenants. The house, or houses, for there is an extensive separate building for the Zenana—is within a high-walled enclosure, surrounded by a pleasure-ground laid

out in velvety turf, and shade trees, with a large water basin and a high tank for supplying water for a fountain, the house-baths, and for quenching fires. The Prince has been his own architect and landscape-gardener and has displayed much talent in both directions. An avenue leads from the river to the main gateway, a strong structure capable of resisting any assault save that of cannon; the ponderous gates are of carved timbers in squares enclosing panels of heavy plank-ing and covered with ornamental bosses in brass. When closed at night, the place will withstand a siege by dacoits, if such marauders should come that way with evil intent. The Prince has other residences at Sihor and Bhaunagar, the capital of the State. A half-mile away from his Varal home he has a luxuriantly green fruit and vegetable garden, admirably laid out and kept always fresh and productive by constant irrigation. To this delightful enclosure of some twenty-odd acres, an oasis in the sun-parched landscape, he has given my name. In it, he erected for his son-in-law's occupancy during the Wedding Ceremonies, a small, tasteful bungalow and furnished it richly; one item being a gold-embroidered, green silk-velvet carpet of some 30 square yards in size, an heirloom from his late father and—what is not always the case—both artistic in effect and rich in materials. The bridal couch was a very wide iron bedstead, suitable for the climate, with spring mattresses and the usual furniture of a bed. A cool verandah sheltered the garden side of the building from the sun, and a temporary dining-room was constructed next to the East end of the house for his more particular friends, *viz.*, his son-in-law, an old schoolmate, Prince Jilubha, heir-apparent of Morvi State, some Parsi gentlemen, myself and himself; our meals being cooked and served in the European fashion by trained servants, including H.P.B.'s loyal boy, Babula.

The journey by rail from Madras to Sihor, *via* Bombay and Wadhwan, was an ordeal by fire, indeed, the mercury standing at about 106° Fahrenheit, and the hot wind that rushed into the carriages being laden with fine dust. I met Prince Harbamji at Bombay and came on with him. We reached Sihor on the evening of April 13th, and went on the next afternoon in state carriages sent by H. H. the Maharajah of Bhaunagar, the Prince's cousin's son, over the most execrable and flesh-pounding road I ever travelled by. Road, properly speaking, there was none, certainly none fit for carriages with springs, as was well attested by the breaking of two in Harbamji's carriage and one in mine. Now one side would be lifted high on a shelving rock and the opposite wheels running in a deep gully; anon all four wheels would be dragging and scraping through furrows worn deep in the soil by the last rains. However, the horses were strong and high-mettled and took us through the fourteen miles within 2½ hours. A half mile outside Varal, Prince Harisinhji met us, and after waiting awhile in the soft twilight until a torch-light procession approached, we moved on, to the sound of Indian music, and entered the village. Here our pro-

gress was obstructed by a concourse of some 3,000 persons, and at a particular point Prince Harbamji's carriage was stopped and he descended amid a great glare of torches to receive the benediction of welcome, from a party of matrons, according to custom. A lota (brass pot) of water was waved over his head four times, each time towards a different cardinal point of the heavens, to intercept all bad influences, and then poured on the ground at his feet, to typify the desire that he may trample upon them all. On the jar's mouth rests a cocoanut, accepted symbol of all good qualities and powers, which is used on all ceremonial occasions. A little moistened earth is put with the finger-tip on the bridegroom's right temple, hand and foot, and the women in chorus chant a *Mangalam*, or welcome-song, the burden of which is that all auspicious powers are invoked on his behalf, and that his coming is like the rising of the golden sun in the morning sky.

There is a quaint Indian legend about the origin of the cocoanut. A dispute arose once between Brâhma and the Rishi Vishwamitra, who had declared his intention to create and people a new world by employing his acquired divine power. He was dissuaded from doing this, but had already made a beginning in creating the cocoanut as the germ of his new race. One can fancy this—the legend says—on observing the resemblance of the fruit to a human head, with its two eyes and its fibrous, husk-like, coarse hairs. So a compromise was made that this fruit should ever remain as a memento of the Rishi's power and good wishes towards man, the best gift to him among all the products of the vegetable kingdom. Indeed, one may so regard it when one sees, in the Colombo Museum and other similar repositories, the proofs of the 100 distinct purposes for which the tree and its several parts subserve in the domestic economy of tropical nations.

The welcome ceremony concluded, our procession moved on, crossed the dry bed of the river, and entered the camp of tents and Shamianas which had been pitched in "Olcott Bagh" for the principal guests and their suites. I was so tired from the hard journey that I excused myself as soon as possible from the company and went to bed.

The next day we had the ceremony of "setting the posts" of the *mandap*, or marriage-house, a temporary and highly decorated structure in which the wedding was to take place. A *mandap* is properly speaking a shelter, a place where in ancient times the maiden chose her husband from among the throng of Rajput suitors assembled. They exhibited their skill in warlike and athletic exercises and the victor was her choice. We have seen the survival of the custom in the jousts and other feats of arms in the Mediæval tournaments, at which the victor had the right to nominate the Queen of Love and Beauty. In the "Light of Asia" the custom is graphically described and, according to Buddhistic legend, the peerless young Prince Sidhartha excelled all others in these contests as he did in disputations on philosophy and metaphysics with the learned pandits.

To sanctify the *mandap*, a red post with two pegs passed through it at right angles to each other, is set in a hole previously dug, at that corner of the room which corresponds with the sun's place at the time. The god Ganapati (the impersonation of the Occult Wisdom) is always first invoked by prayer and libation. He is chief of the Ganas, or races of elemental spirits, and in all undertakings among Hindus his favor is first sought. The Brahmins recite a mantra, holding the palms of their hands upward. Then the hands are reversed to indicate the spot where the Sakti, or energy of the god is to be concentrated. A white cloth is spread over it and sprinkled with raw rice, reddened with kunkun powder. Then it is worshipped with many mantrams; libations of milk are poured into the post-hole; stalks of durba grass, some betel nuts, a dried fruit of the *Madana phal*—Cupid's tree—and one piece of money are cast in; kunkun powder is applied to the post, and leaves of five different trees, the pekul, of Vishnu, the mango, the banyan, of Brahma, the asopalo and the umra, all possessing the auspicious influences of good elementals—are bound to the post, and invocations are made to the house goddess (Gotra Devi) and fourteen other deities representing the *shaktis*, or force-currents, of Siva, Vishnu, Brahma, Indra, Vayu, Varuna, Surya (the seven sun-rays), Agni, Lakamatra (the Cosmos), Devisena (the whole army of gods), etc., etc. I found that the stipendiary priests of Prince Harisinhji's house were so ignorant as not to have even a clue to the meaning of the cosmic powers whose euphonious names they chant in their Sanskrit mantrams. All they knew was that it was intended to invoke for the young couple health, longevity and fruitfulness. I was particularly incensed against the Purohit, or family gurn, who, as the last chants of the marriage-ceremony were dying away, called out to the Prince that he must give him Rs. 500, a piece of land, some mango trees and other backshish! The above ceremonies are performed both at the bride's and bridegroom's houses.

The corner post of the *mandap*, now red-painted wood, but formerly of stone, properly inscribed—according to the prescriptions of the "Silpa Sastra," or rules of architecture—being duly set, the bride's father performs the ceremony of invoking the nine *grāhas*, or planetary influences, with Rahu and Khetu. He builds a fire at the proper spot in the *mandap*, and while the Brahmins chant their mantrams, throws into it rice, which has just been cooked over it, and clarified butter (*ghee*), fuel of *samidha*, one of the nine kinds of wood prescribed for such occasions, raw *til* (sessamum seed), and *jowa*, (a grain something like rice). The bridegroom does the same at his own house.

The same evening I was allowed to witness the unimpressive ceremony of invoking the favor of Ranade (corrupted into Randal) or Suryadeva, the spiritual, central power which is within the visible orb of day, the real vortex of the attractive power which binds to him the worlds of our solar system. It was a most noble ideal, most shockingly degraded in this ignoble puja. A hideous black, bedizened image

betokened the mighty sun-god, and the celebrant was an untidy wretch who sat before it until he was seized by a fit of trembling, exactly like that of a modern medium, when he leapt to his feet and jumped about, with rancorous cries. If questions are put to him then, he is supposed to answer under inspiration and to prophesy about coming events. I watched him closely and was persuaded that he was a humbug. To test him, however, I put him two questions—one as to the results of my present journey, the other as to the death of a certain person—and time will decide between us. Certainly, as to the second question, his prophecy was the reverse of my own expectation.

On the following day the bridegroom's presents to the bride were brought in procession and deposited in the mandap, along with the bride's dowry. The two together made a most gorgeous show, a glittering bed of color and sparkle. Kusumavati will have dresses enough, one would think, for her natural life. There are over 200 of the gay-colored short jackets worn by high-caste Rajput ladies, and no end of sarees in gold cloth, purple, crimson, rose, amber, tea-rose, dark and pale blue, emerald, eau-de-Nil, violet and other silks, with deep ends and continuous borders deftly and luxuriously embroidered—some worth over Rs. 1,000 each. Then there were trays and tablefuls of Indian jewellery, in simple gold and encrusted with gems, some given by the bridegroom, more by her father. Then vessels, trays and lamps of silver, of brass, and of composite materials; quilted silken bed spreads, filled with downy tree-cotton and other things too numerous and bewildering to mention. All these presents to a chieftain's daughter, the daughter of an ancient race, were brought in the shields of clansmen—old, age-blackened, brass-embossed bucklers of thick buffalo-hide, that looked as if they might have been borne centuries ago. When Kusumavati and her father wished me to take away some jewel in memory of the wedding, I expressed my preference for one of these grimy shields, and it was given me to hang on the walls of "Gulistan" as a perpetual reminder of one of the most romantic events of my life.

The wedding ceremony proper is most interesting to a non-Hindu. Its inner meaning is the visible union of the man and the woman, their joint invocation of all good powers, the establishment of the domestic hearth and the making of the home. Both the parties—the bridegroom coming first—are welcomed at the threshold of the mandap with Sanskrit mantras, the placing of the red spot (tilak) on the forehead, the libations of holy water poured from a leaf of one of the auspicious trees, the waving of small models of the implements of tillage and of the household—the plough, the distaff, the rice-pounding pestle, etc. Before his coming, the bride's parents sit facing the priests on separate cushions, but linked together by a silken scarf one end of which each holds in his or her hand. Because in a Vedic ceremony the wife may not hear the verses save when thus, as it were, united with and merged in her husband. The pair are then made to pass through a special ceremony whose purpose is to purify them so as to

make them fit to give over their child to her chosen husband, and the same is done to him to make him fit to receive the precious gift.

The bridegroom being received and seated, the bride is brought, veiled, by a procession of females singing auspicious songs and led to her cushion facing that of the bridegroom. Then follow various ceremonies, including giving over the bride by the parents, with an accompanying libation of water, the most ancient sign of the gift, the joining the hands of the young couple, the tying to the wife—she is now a 'hand-fasted' wife—of an end of the scarf which is tied to the groom and so kept throughout the rest of the function, and the four fold circumambulation of the hearth-fire by the couple, the wife at her husband's *right* hand. The wife is always thus placed except on three occasions, *viz.*, when sleeping, making Pitri Karma (ancestor worship), and when giving gifts of land and elephants, for particulars of which latter, see the slokas in *Dana Chandrika*.

All high-caste Hindus are said to belong to one or the other of the four Vedas, and at their marriage ceremonies the mantrams and other slokas recited are from their particular Veda. The verses are the same for Kshatriyas as for Brahmins, but custom has introduced changes in puja and offerings according to the gunas of the castes. Thus the guna of the Brahmin is *Sattva*, that of the Kshatriya the *Raja* guna, and therefore there is a splendor illustrative of princely magnificence which is absent from the corresponding ceremony of Brahmins. Harisinhji's family belonging to the Yajur Veda and Harbamji's to Sama Veda, a double set of mantras had to be chanted for each side.

At the completion of each circumambulation of the fire, the young couple offer ghee, java and tala, three kinds of fuel. They finally sit side by side and receive the congratulations of friends and such gifts as may be offered. They then go to the bride's father's house and make the curious ceremony of pouring seven small quantities of ghee from either mango or asopalawa leaf cups, so as to make them trickle down the house-wall, at the same time invoking the favor of the Tirumurthi—Brahma, Vishnu and Siva. This finishes the marriage, and the twain are thenceforth one flesh.

Those familiar with Hindu religious customs are aware of the fact that the guarding power of religion follows the being throughout. The first pregnancy of the mother being announced, there is a fixed ceremony for the benefit of herself and her future offspring, which is performed in the seventh and ninth months, the mantras being taken from the *Rik* Yajur and Atharva Vedas, while in the eighth month those of the Sama Veda are employed.

The bridegroom was brought to the ceremony in a grand procession, with wild strains of martial music, the shrill notes of reed instruments and the resonant boom of the war drum, beaten by a grey-bearded old warrior riding a horse. An escort of Bhaunagar cavalry headed the cortége, and Prince Harbamji was a

shining blaze of gold and jewels, riding a milk-white steed and surrounded by the glare of many torches. The return of the wedded pair to the bridegroom's house was a much quieter affair and they were left in due time to the sweet intimacy of their new relationship. A handsomer, more winsome pair it would be hard to find; he intellectual, dignified and high-minded, she an Indian beauty of rare physical and mental endowments, for she has been thoroughly well educated and her life has been lighted by the sunshine of a happy home and the companionship of a most loving father and mother.

A wedding in Kathiawar draws hundreds of people together, as honey attracts flies. The cost of feeding the multitude is a burdensome item, as the following statistics of the Harisinhji wedding will prove.

Of Prince Harbamji's party there were in all but 52—kinsmen and servants—he having come a distance of over 1,400 miles, from Bhart-pore to Varal. Harisinhji's relatives numbered 100, and their followers 400. There were 150 horses and 100 bullocks (together drawing 50 vehicles), which consumed daily 80 tons of hay. Fifty troopers were entertained. Of milk 200 gallons were drunk daily.

But there were also the noble army of hards to be reckoned with, to the number of 827. They are of two classes, Dasundis, or those who are attached to a family or clan, of whom there were present 154; and Charans and Bhats, commoner fellows, wandering minstrels and recitators, numbering 673. These, by immemorial custom, are entitled to receive from the bridegroom's side, presents of value, and from the bride's, food throughout the ceremonies. Then the tattered demalion horde of beggars, swarming from the whole country-side, no one knows whence. There were Mirs and Langhas, who follow Islam but are given alms: they numbered 367; then Kathis—a race supposed to be of Scythian origin, who now occupy the whole of Central Kathiawar, to which as it will be seen, they gave their own name. Of them, there were 388. Other mendicants, Brahmins, Bawas (Hindu ascetics) Fakirs (Mussalman ascetics), etc., there were 2,066; of Bhands (buffoons) 3; a troupe of 5 clever village actors, a class of people who sometimes render with great dramatic ability scenes from the Puranas, and legends of heroes and heroines; of musicians, there were 7, and, finally, a troupe of Tanjore dancing-girls from Baroda, brought by request, to amuse the wedding-guests. It will thus be noticed that poor Harisinhji had to cater for no less than 3,663 bidden and unbidden guests, besides the 600 odd of the kinsmen and clansmen of both sides. That I was not far wrong in calling the Rajputs hard drinkers is shown in the fact that two gentlemen drank daily four bottles of brandy each, and another five bottles of strong country spirits: the first two looked it—the other, hale old man, tall and straight as a spear-shaft, did not.

So was made the beginning of another princely Kshatriya family, with whom be peace.

H. S. O.

SANSKRIT GRAMMAR.

OUR Aryan literature is divided into two classes, the ancient and the modern, or, the 'Arsha' and the 'Anarsha'. A knowledge of Sanskrit Grammar is absolutely indispensable for the study of the literature. "The grammar is reckoned as one of the Vedāngas, or the helps to the study of the Vedas, and it is unquestionably one of the most important of the Vedāngas.' This being so, the question of the greatest moment that arises for consideration is, which work on grammar deserves to be reckoned as one of the Vedāngas." There is a consensus of opinion on this point in favour of the Pānini Sūtras, in respect of which an Indian scholar who for reasons given in the preface, has undertaken and partly published an English translation of the aforementioned aphorisms, declares that they contain within themselves almost all that a student need know to enable him to understand the language of the Vedas. The words "contain within themselves almost all" signifying of course, that the Sūtras are internally complete and stand in almost no need of elucidation through notes and commentaries. Amongst the Vedāngas is also reckoned a Sikshā by Bhuttoji, the well-known commentator on Pānini's grammar. This work will form the subject of a separate article.

For the consideration of the point under discussion, it is essential that to merit the position of a Vedānga, the aphorisms must supply rules for the grammatical construction of all forms of words occurring in the Vedas and the ancient Sanskrit literature, and should they fail to accomplish the object in view, it will necessarily follow that the place assigned to the aphorisms as a Vedānga, is untenable and unmerited. The words given below are taken from the Vedas with a view to show that the Pānini's aphorisms contain no rules by which their grammatical construction can be explained.

आन्यं ने युर्ब्रह्मज्ञाम् नस्यो वायुःनास्य, रविः
आमधं वासूर्योवागायत् आम् नाम्या साचित्

These are not the only instances from the Vedas wherein the aphorisms of Pānini are unavailing, There is besides them a multiplicity of such illustrative cases, to quote which, would be quite out of place unless the assertions made here are disputed by the readers.

The next question is, whether there existed, before the aphorisms came into being, any work on Sanskrit Grammar complete enough by itself to answer all the purposes for which a grammar is needed. In volume XV at page 583 of your Magazine, I find seven names mentioned as Authors of grammatical works existing before the Pānini's aphorisms were ushered into the world. Of these

Indra इन्द्र	contains	342	Sutras.
Chandra चन्द्र		672	"
Kārta Krishna कार्तिकृष्ण		765	"

Sākatayān शाकटायन	232	„
Apisali प्रापशलि	185	„
Amara अमर	853	„
Jainendra जैनेन्द्र	540	„

These by themselves do not contain, either jointly or severally, sufficient aphorisms to enable a student by their help to study the Arsha and the Anārsha literature of the sacred language. But it is clear beyond doubt that the literature then existed as amply as ever. This being so, it necessarily follows that there must have existed a grammar, sufficient for all intents and purposes of the language. If so what and where is this grammar?

Is it to be found in

Brāhmīya ब्राह्मयि	
Brihaspati बृहस्पतीय	
Samaryava Sūtras समयिव	
Saunaka „ शानक	
Gārgyāyana „ गार्ग्यायशा	
Kāsyapa „ कस्यप	
Anuyārṇava „ छान्याणव	
Bhāskaras „ भास्कर	

and so on ?

These works, as I understand them, treat of grammar from their special standpoints. For instance—Brāhmīya lays stress on the homogeneity of word-forms, based on the sameness of Sakti and Mātrā. Brihaspati assigns to Sakti, the omnipotency in euphony. Samaryava treats of grammatical evolution by colour, and others in the like manner approach the subject from their special points. None of these treat of grammar as a whole. Was it Pānini alone who, for the first time, originated a complete grammar, in its laconic form comprehensive enough to serve all purposes of a grammar, or who, out of a scattered chaos, shaped a systematic work on the subject? I would say that Pānini is not the originator of the Sanskrit Grammar, nor is his work complete for all intents and purposes. From what I have been able to gather on the subject, I conclude, so far as information has been hitherto available, that Maheshwari is the most ancient work on Sanskrit Grammar, and at the same time complete as a whole. A student of the Vedas and a student of the Modern Kavyas can both resort to it in their studies with no fear of disappointment.

In his work entitled the Kriyopayogika (कृयोपयोगि) Pānini declares himself on the subject as follows:—

शंभुना प्रोक्तमाधीशं सिन्धुव्याकरणंस्मृतम्
वृहस्पतिकृतं सूत्रं महत्सारं समंनदी

“The Māheshvariya is the most ancient and extensive work on grammar and is like an ocean—while Vrihaspatiya aphorisms are like a large river of great speed.

लाघवार्थमिदं सूत्रं येन शब्दस्य साधनम्
शिवसूत्रस्फुटेनैव साधनत्वं बृहत्त्वताम्

These aphorisms are intended to furnish rules for grammatical construction of such words as have short significance (words occurring in the secular literature)—while Siva Sūtras are complete as a whole, or have in view the construction of words occurring in spiritual as well as secular literature.

लौ कि कार्यमिदं प्रोक्तं व्याकरणं सिद्धविग्रहम्
वैदिकेन प्रत्युक्तं शब्दानां साधनंपरम्

This grammar I have made with a view to serve the purpose of secular language. It is doubtful if this too will be served thereby. It will not in the least help in the study of the Vedic language. That is done by the prior work on grammar as Māheshvariya.

लौकिकाः केशमाख्याता वैदिकाः कोविद्विदिताः
तेषां सर्वप्रमाणांच वर्णयामि यथाविधि ॥

What is meant by the secular language and what by the Vedic? I proceed to explain in due order what is meant by each of them.

लोकप्रसिद्धकायेच येचशब्दानुदेशकाः
येच वाक्यसमादध्यासास्ते सर्वे लौकिकास्मृताः॥

Words having little significance constitute the secular language (as modern poetry and colloquial expressions).

वेदेसद् ब्राह्मणेचैव वेदग्रन्थे च प्रस्मृतौ
शास्त्रे वेदाङ्गकेचैव येशब्दास्ते च वैदिकाः ॥

The Vedic language is what is employed in connection with divinity, as for instance, that used in the Vedas and the Smritis-Shastras and the ‘Vedāngas.’ ”

Further elucidation of this, which is practicable by additional quotations from this and other works of ‘Pānini’ himself, is kept in reserve for future occasions if such ever arise.

I appeal to the Sanskrit Scholars of India and Europe to discuss the points herein raised, and thereby to settle them in order to let the world of to-day assign to the current works their merited position, and to let these works of real value, which have been thrown in the background by the commentators of the Mahomedan period, come to the front.

There are glimpses of a beautiful literature perceivable in the darkness of the past, and co-operation here as everywhere else will alone help in dragging forth that literature which is like nectar to the human soul, and which, if recovered, will restore the country to its ancient status in philosophy and grammar. ‘Niruckta’ (a dictionary) comprises

25 parts, of which 5 only, of little importance, have gone into print, and the rest are said to be "lupta" by the Pandits of the day. If the 20 parts which have not seen the light for so long, are recovered and restored to their lawful heirs, Ramayana, Mahabharata, Bhagvad and other works will appear in quite different colors if read with the light of that venerable work. Dharmakshetra, Kurukshetra, Pândava, Kaurava, Yudhishtira, Bhima, Arjuna, Nakula, Sahadeva, Duryodana and the conches blown by the combatants in the battle-field of the Great War, will not simply remain as the names of persons engaged in the combat, but will become, to say the least of it, also the various powers and concomitants of the two Prakritis of Krishna arrayed in the battle-ground in man as Para and Aparâ, the Higher and the Lower Self.

PURNESHI DASS,

Assisted by

PANDIT DHAURAJ.

LIVES AND TEACHINGS OF THE LATER PLATONISTS.

MR. MEAD'S LECTURES.

(Concluded from page 498.)

MR. MEAD'S fifth lecture at the Pioneer Club was exceedingly well attended. He commenced by pointing out the extreme interest of the subject—namely, *The Women Philosophers of the Neo-Platonic School*. There are, Mr. Mead stated, but few and brief notices of these ladies, who were, in their day, so pre-eminent for their learning, and philosophical training. The lecturer referred to the women of the Pythagorean School, especially to *Aspasia*, who was first the courtesan and then the wife of Pericles, and who was the instructress of Socrates. The ladies of this school were deeply versed in their philosophy, and there were many female writers of repute. Apollonius refers to them as "the Platonic she-philosophers," and states that some sixty-nine women were followers of Pythagoras.

Turning from the "she-philosophers" of antiquity, to the later Platonists, Mr. Mead referred to the women disciples of Plotinus; the names of many of whom have been lost. He once more commented upon *Marcella*, and upon the ethical value of the letter of Porphyry addressed to her.

Sosipatra, wife of that great philosopher who was despatched as an ambassador to Sapor, King of Persia, was born near Ephesus. She was remarkable for her beauty and modesty; and her education was equally remarkable. When she was five years of age, two old men took charge of the vineyard of her father. They professed to be learned in Chaldean wisdom; and their cultivation of the vines was productive of such wonderful results that the father of Sosipatra, on visiting his property, asked the men to dine at his own table. The men being struck by the beauty and intelligence of the child Sosipatra, said to the father that that which they had done for his vineyard was little, but that if he

desired a true gift at their hands he should suffer them to become "true fathers and instructors of this Sosipatra for five years." The father consented, and when at the end of that period he again saw his daughter, he found her to be advanced in learning and occult knowledge. The old men, admitting themselves to be Chaldean initiates, took leave of their pupil the same night, delivering to her, her initiation robe, and the tablets of the Chaldean oracles. Thenceforward Sosipatra pursued her studies alone. Before her marriage she made a prediction to the effect that she should outlive her husband, and that, by him, she should have three sons. This was accurate, but her prediction as to the learning of the children was less so. Two were rather charlatans than philosophers; the other, Antoninus, became high priest of the temple upon the Canopic branch of the Nile. Sosipatra stated that she beheld these coming events in the "eidolon" or aura of her future husband. Her reputation as a teacher was great; and once in the lecture-hall, while discussing the nature of the soul, she beheld a vision of an accident to her cousin, which was afterwards found to have taken place at the time.

Mr. Mead referred to the wife of Maximus, and to Melita, high priestess of Lydia. From these he passed to Hypatia, the philosopher and orator. He referred to Kingsley's well-known novel, bidding his listeners beware of accepting it as being an accurate record of the facts of Hypatia's life. In the work in question she is represented as having been a young woman when she was murdered by a band of fanatical monks, headed by Peter the Reader. It is more probable that she had reached the age of fifty-five years,—one authority stating her to have been in her sixtieth year. She was the daughter of Theon, the mathematician, and her mathematical knowledge was great. She was an authority on the social and political questions of the day, and her power with Orestes, the Roman Governor, gave rise to the envy and theological hatred which led to her murder. Synesius, bishop of Cyrene, was among her pupils, and his letters to her are extant. Hypatia calls him, "Other's good," in allusion to his zeal for the welfare of the community. Mr. Mead described the details of her murder, so far as they are known, and sketched the type of uneducated Christian monks, members of which confraternity took the life of the great woman teacher. In 1720 an account of her life and murder was written, in which Cyril and the monks are condemned, a reply or defence was published in 1721, but Mr. Mead observed that any attempts to excuse the conduct of Cyril had proved unavailing.

Mr. Mead alluded to the woman philosopher, daughter of Plutarch the Neo-Platonist, who instructed Proclus in the chanting of the Chaldean oracles. In conclusion, he pointed out the connection between these chanted oracles, and the Indian Mantras, and alluded to the last chant of the psalms as sung in the Jewish temple. He also made a very interesting statement to the effect that the ancient bulls of the Pope

had a certain rhythmic measure, and that the *ex cathedra* utterances of the "Vicar of Christ" were known by their possession of this rhythm.

In the sixth and last lecture of his series, Mr. Mead sketched the life of Proclus, and the influence of Neo-Platonic thought down to the present day. His main authority he stated to be the Life of Proclus, by one of his pupils. This life approaches the character of the philosopher from the ethical standpoint. He divides the virtues in accordance with the category of Plotinus; and also sub-divides the political, cathartic and intellectual virtues. He ascribes to Proclus four "bodily virtues"—*i.e.*, perfection of sensation, strength, beauty, and health. He gives to these their corresponding mental qualities, *viz.*:—Perfection of sensation—Prudence: Strength—Fortitude: Beauty—Temperance: Health—Justice. Proclus was a man of prodigious mental power, and his memory was remarkable. He had no fear of death, having made himself familiar with the after-death conditions of the soul. He was rich, and bequeathed his money to his school, after having provided for his slaves, to whom he was greatly attached. He was born in Byzantium in 412, and studied in Alexandria, pursuing the usual programme of grammar, rhetoric, physics, logic, and mathematics in its widest sense. He went to Athens in the year 432—being then twenty years of age. He was taught during two years by Plutarch then by other teachers. At twenty-four he commenced the study of Plato; and in the ensuing four years commenced to write. He wrote several commentaries upon the works of Plato; and books upon mathematics, cosmogony and astronomy. He actively practised the political virtues, and, although he formed no family ties, yet he was deeply attached to children, and to his friends, placing friendship at the summit of the political virtues. He also practised those cathartic virtues which he held to be the intermediate state of the soul. He practised external rites of religion, prayed, fasted, and was a rigid vegetarian. By the practice of the contemplative virtues he taught that wisdom might be obtained. These were the virtues of spirit whereby the senses might be unified, and direct vision attained. He was a man of logical mind, and his capacity for work was great. He frequently delivered five lectures in one day. When the persecutions of the philosophers commenced, Proclus went to Asia to collect oracles, but these are lost; together with many of his works.

Turning from the consideration of Proclus, Mr. Mead sketched the influence of Greek thought through the centuries to the present day. He showed that it influenced the most learned of the Church fathers, and that Synesius the bishop, was pupil of Hypatia. He referred to the sect of the Gnostics, and to the book of Dionysius the Areopagite, which was based upon the teachings of Proclus.

The learned doctors of the 8th century, said Mr. Mead, studied the old philosophies. He drew a distinction between the Latin and Greek

schools of the Church, comparing them respectively to the Path of Devotion, and the Path of Wisdom. When the Mahomedans shattered the Roman empire, the Arab doctors received the tincture of Aristotelian thought. The works of Thomas Aquinas were based upon a book by an unknown author, which in its turn was based upon the "Elements of Theology" by Proclus. In the 9th century, Duns Scotus formed the basis of a school of mystic philosophy in Europe. On the Latin side we have the schools of St. Bernard, Bonaventura, and the author of the "Imitation of Christ."

In the 13th century the brothers of the "Free Spirit" arose.

In the 14th century we have the German Mystics, Meister, Eckhardt, etc.

At the time of the *Renaissance*, when the philosophers were driven from Constantinople to Florence, we have the Greek teachings taught by the text, and the rise of Giordano Bruno, teaching facts which were well-known in the Pythagorean school.

We have the Kabbalists, the followers of Paracelsus,—we have the re-action from the teaching of Descartes, in Spinoza, Kant and Hegel.

In the 17th century, Cudworth arose in England; in the 18th century, Thomas Taylor translated 50 volumes which are now being re-printed.

In conclusion, we have the revival of Greek philosophy at the end of the 19th century. There is no question as to this revival in Europe, and Mr. Mead directed the attention of his audience to a possible cause for this recurrent effect by concluding his valuable series of lectures with the significant words :

"You cannot kill thought—nor men."

I. H.

Theosophy in all Lands.

EUROPE.

LONDON, 1st May 1896.

We have again the pleasure to welcome Mrs. Besant back amongst us. She arrived from India early on the morning of the 19th April, after a good passage. Her presence always shows an increase in the activities of the Society, and we already have the list of subjects on which she will speak on thirteen Sunday evenings in May, June, and July, at the "Queen's Hall." This month's lectures are as follows: May 3rd, "A General Outline."—Evidences of an original teaching; its custodians, the Adept Brotherhood; its leading truths. May 10th, "The Physical Plane."—Matter and Life; Man's physical body; his relations with the physical world; his waking consciousness. May 17th, "The Astral Plane."—Its matter; its inhabitants; Man's Astral Body; his relations with the Astral World; his dream consciousness. May 24th, "Kāmaloka."—Its sub-divisions; man's body in Kāmaloka: the relations between Kāmaloka and the Earth. May 31st, "The Mental Plane."—Its

matter; the Universal Mind; Man's mind-body; its building and modifications; the activities of the mental plane; its higher regions; the causal body.

The subjects at the *Blaratsky Lodge*, on Thursday evenings in May are: on the 7th, The Limitations of Evil, by C. W. Leadbeater; 14th, Alchemy and the Alchemists, A. P. Sinnett; 21st, Knowledge and Devotion, Mrs. Besant; 28th, The Platonic Discipline, G. R. S. Mead.

The Vahan for this month, announces that the Annual Convention of the section in London will be held on Saturday and Sunday, July the 4th and 5th.

Amongst the books reviewed in the *Vahan* are, *The Story of Atlantis*, by W. Scott-Elliot, which is shown to be of great value to all students of the "Secret Doctrine."

The System to which we belong, by A. P. Sinnett, is No. 30 of "The Transactions of the London Lodge," and is described as of exceeding interest, dealing as it does with the evolution of the worlds. *The Book of the Secrets of Ench*, is a work translated from the Slavonic, which has been unknown, save in Russia, for 1,200 years. It is mentioned as a very important find, and so unexpected, that it gives hope of further discoveries in the libraries of the ancient monasteries. *The Transactions of the Scottish Lodge*—Nos. 4, 5, 6, 7, of Vol III. are spoken of with much praise. They are especially devoted to a treatise on the "Mythology of the Ancient Egyptians" which is described as pioneer work, on which the writer is to be greatly congratulated, for he has the chance of re-discovering some of the Theosophy of the ancient *Khem*. A hint is given that there will undoubtedly be a time, and that not very far off, when Egypt will play a part in Theosophy that will be as important as that already played by India.

The Vahan announces that a new book by Mr. Sinnett is in the hands of the printers. It is called *The Growth of the Soul*, and will be about the same size as *Esoteric Buddhism*.

The concluding paper on "Orpheus" in the April number of *Lucifer* is of great interest, as it goes far to prove the identity of the ideas in the Greek and Vedantic teachings, with those of Theosophy, in regard to the *Three Vehicles*. Some of the past births of Pythagoras, and other sages, are detailed; and the whole of the last chapter is on the Doctrine of Re-birth as known to the ancient philosophers in the *Mysteries*. As Mr. Mead concludes his paper he writes "that the Mysteries have not gone from the earth, but still exist and have their genuine adherents and initiators."

Of strange interest is the "Story of Atlantis" by W. Scott-Elliot, lately given to us by the Theosophical Publishing Society, and being the same as No. 29 of the Transactions of the London Lodge. Putting aside the old method of historical research, the author writes down his story of the old world—the world "before the flood."—direct from the *Everlasting Astral Record*.

Mr. Sinnett, who writes the preface, says "a time will come as certainly as the precession of the equinoxes, when the literary method of historical research will be laid aside as out of date;" this is because the faculty of the higher clairvoyance now possessed by a very few, will become known to increasing numbers of people as the centuries advance. The "Story" gives the history of the great Atlantean Race, and traces out its seven sub-races. The extent of the empire of Atlantis is shown at different periods of its his-

tory in four maps appended. These have been prepared from records preserved from remote ages, and which were shown to those making these, researches for their guidance. The first map dates a million of years ago, when the Race was at its height, and the age of the fourth is but 75,000 years, when of the great empire there remained only the island of Poseidonis. Corroborative evidence of the existence of the lost *Atlantis* is given: 1st, in the testimony of the deep sea soundings; 2nd, in the distribution of fauna and flora; 3rd, similarity of language and of ethnological type; 4th, the similarity of religious belief, ritual, and architecture; 5th, the testimony of ancient writers of early race traditions, and of archaic flood-legends.

Borderland for this quarter, is altogether a sensational number. An article called "Some thoughts on Automatism," is chiefly devoted to the circumstances of *Borderland* messages relating to Sir Richard and Lady Burton. Some of these are shown as evidences of spirit-return of Sir Richard, and one contains a prophecy of the death of his widow, which was fulfilled only two days short of the allotted time.

We are also given some "Astounding Narratives of Personal Experiences," by a man who claims to have been a pupil of the late Lord Lytton, which, if authentic, are simply startling, and out-do all stories of the kind that we have ever read of. There are also many stories of haunted houses, and an article devoted to *Dreams*. We are told that in Denmark a Dream Church is to be found, the members of which regard their dreams as Divine revelations, and interpret them allegorically. The horoscope of the new Tzar also appears on these pages, and the astrologer who casts it, predicts that he will not survive his 40th year.

An article styled "The Millenium according to Theosophy" is written upon Mrs. Besant's lecture to the London Lodge—*The Future that Awaits Us*. The writer says that Mrs. Besant has neither written nor spoken anything so notable as this for years, and shows truly that it is not merely a prediction of the course of human evolution, but a guidance by which we may, step by step, find our way to "God."

In conclusion, I must tell you that a very delightful treatise, and one which all lovers of true philosophy will read with pleasure, has lately been rescued from oblivion and published in the English language. It is nothing less than a beautiful letter written by "Pophyry" to his wife "Marcella," in order that she might have his teachings before her, during his absence on a journey.* The MS. comes from the Ambrosian library at Milan, and has been translated by Miss Zimmern, who has also written an interesting Introduction, while the Preface is by Mr. Richard Garnett, C.B., L.L.D., of the British Museum. The letter abounds with the most theosophical of ethics, and its every page is filled with passages exhibiting the very *faith, truth, love, and hope* that he gives as the highest principles.

E. A. I.

AUSTRALASIA.

The Second Annual Convention of the Australasian Section of the Theosophical Society was held at 178 Collins street, Melbourne, on April 3rd and 4th. The proceedings were characterised by harmony. As stated by the local press, there were present delegates from Queensland, New South

* [Ed. Note. See Reviews, May *Theosophist*.]

Wales, Victoria, South Australia, and New Zealand. Mr. H. W. Hunt, President of the Melbourne Theosophical Society, was elected Chairman of the Convention. Congratulatory messages were received from Colonel Olcott, President-Founder of the Society, and also from the heads of the European and Indian Sections, and from the Countess Wachtmeister. Mr. J. C. Staples, General Secretary of the Section, gave a most satisfactory report of the work done during the past year, which had resulted in the formation of new Branches and increased membership. Owing to increased number of Branches, and of the work generally in New Zealand, the formation of a separate New Zealand Section of the Society was approved of.

The Convention was occupied for two days on its business. It discussed the proposed revised rules of the Society and approved of the draft submitted by the Indian Section, with a few amendments. The Report of the Committee of the European Section (the first Draft), called forth a protest. This Convention also protested very strongly (by the mouths of all the delegates except one), against any alteration of the wording of the objects of the Society, except the deletion of "psychic" in the third. It was said that if we were drafting new objects for a new Society, some of the suggestions made might be acceptable, but the formula originally adopted has, it was said, gathered around it a certain sentiment, and certain associations, especially in connection with H. P. B., and by long use and familiarity has acquired a power approximating that of a mantram. Moreover, the time is thought to be peculiarly ill-chosen for any change, since it gives a certain party the opportunity of saying—"There, you see, they are going away from the old platform; they are practically a new Society, with new Objects: we are the old originals." It was not denied that some of the alterations proposed might be improvements, but it was denied that the balance of advantage lay on the side of alteration. I trust you may receive the Committee Report giving particulars on this subject.

One of the most promising transactions of the Convention was the passing of a Resolution for the formation of a Scientific Association, consisting of men actually engaged in scientific pursuits, within and without our ranks, for the purpose of showing the mutual bearings of Theosophy and Modern Science. (A Circular Letter relating to this action of the Convention will be found on another page.) It will be very desirable if each of the Sections take hold of this work, and thus aid in showing to the world wherein the latest developments of science point toward the reality of fundamental theosophic truths. The Associations of the different sections might be affiliated with each other, exchange papers, and perhaps join in the expense of publishing an annual Volume of Transactions.

It was agreed to give the General Secretary leave of absence for six months during the current year, and continue his salary, which was a very substantial proof of their confidence in him and approval of his course. Arrangements were made as to his work during his absence, as to finances, the business of the Theosophical Book Depots, the enlargement of the monthly magazine, *Theosophy in Australasia*, and so on. Public meetings, addressed by delegates, were held on Saturday, 4th inst., at the Australian Church Hall, and on Sunday at the South Yarra Hall, and were successful beyond expectation. On both occasions the halls were well filled, and much interest was taken in the speeches and in the questions answered. The hall of the Australian Church was crowded with a re-

presentative audience, three-fourths of whom were non-theosophists. A stirring incident occurred at the close of the speeches, when a Mr. Flinn rose and started a virulent attack on H. P. B. Mr. Hunt, the chairman of the Convention, answered the man very logically and clearly. Mr. Staples, the General Secretary, followed Mr. Hunt, saying, "I knew H. P. B., not from books, but personally." He then told what he had found her to be, as a friend and teacher. Mr. Flinn had dwelt strongly upon the point that H. P. B. and Col. Olcott had started up Theosophy as a money-making business. Mr. Staples told the audience of H. P. B.'s poverty and generosity, and then narrated the action of Col. Olcott, in the matter of the Hartmann Bequest; the President-Founder having refused to take money bequeathed to him by the friendly Australian, voluntarily relinquishing his claim in favor of the heirs; and concluded by saying, "It was to me that Col. Olcott gave that message last year, and I was the man who bore it to Judge Paul, in Queensland." Cheer after cheer followed this statement, as the audience knew both the men and the places, and Mr. Flinn had nothing more to offer.

Miss Lilian Edger, M.A., attended the Convention as delegate from some of the N. Z. Branches, and reported the steps which had been taken in forming the new Section. The news was well received and congratulations offered. Her amiability and manifest capacity as evinced by her quiet, evenly-flowing and attractive lectures, won the hearts of her audience, and her business-like and methodical ways, fit her for the position she is to fill as General Secretary of the New Zealand Section.

X.

THE REPORT OF A SUB-COMMITTEE,

Appointed by the Annual Convention of the Australasian Section of the T. S., on the 3rd April, 1896, to revise the draft of a new Constitution and Rules submitted by the Sub-Committee of the European Section, and by the Indian Section respectively.

Your Sub-Committee, having carefully revised the two drafts of new rules above referred to, has drafted the following Resolutions which it recommends for adoption by this Convention:—

(1) The Australasian Section of the T. S., while it considers that some amendment of the Constitution and Rules of the T. S. is desirable and even necessary, records its most emphatic protest against any such amendment thereof as is proposed by the majority of the Committee of Revision appointed by the Convention of the European Section in July 1895, seeing that the tenor of the proposed new Constitution and Rules is too autocratic in its tendency.

(2) This Section endorses the Revised draft of Constitution and Rules of the T. S., as passed by the Indian Section, with the exception that it considers any amendment of the Society's first and second objects as declared by its existing Constitution, not only unnecessary, but highly undesirable, and considers that the only amendment of the third object should be by the omission of the word "psychic" therefrom. This Section further recommends amendments of such draft and additions thereto to the following effect, namely:—

(a) The inclusion of the condition as to sympathy with the first Object as a *sine quâ non* of membership. [Art. I. r. 4].

(b) The inclusion of a rule giving power to Branches to refuse, or expel from such Branch any member, and to fix their own fees. This should be explicitly stated and not left as matter of implication.

(c) The inclusion of a provision for the annual election, by each Section, of its General Secretary.

(d) The amendment of the proposed rule under head of "Organization," paragraph 4, by deleting the word "on" and substituting the word "unless," and adding after the word "confirmation," the words "be refused," with a view of making rules of Branches and Sections, when passed, valid unless and until their confirmation be refused by the President, and with right of appeal to the General Council.

(e) The inclusion of rule No. 1, Art. VII, of the existing rules, with the amendment suggested in the next paragraph.

(f) The omission of rules 1 and 2 of Art. XIII. ("Offences") of the existing rules is considered inexpedient. Further, under the draft of new rules there is no provision for the expulsion of a member under any circumstances, and this Section considers that rule 3 [existing rules] should be amended [in the light of recent events], by vesting the power of expulsion in the President of the T.S., subject to appeal to the General Council, and that this rule should then be incorporated in the revised rules.

This should also apply to the cancellation of Charters of Branches and Sections which is not provided for in the draft.

(g) This section is of opinion that the new Constitution and Rules when adopted by the Society should not be subject to revision, alteration or amendment, except on a majority vote of all the Sections taken through their respective General Secretaries.

Note.—The committee suggests that in the clause "Election of President," in the draft (Indian) after the words "term of office," in the first line, the words—"except in case of his death or resignation" should be added.

(Signed) H. W. HUNT (*Chairman*),
NATH. A. KNOX,
SAMUEL STUDD.

The above Report was adopted by a unanimous vote of the Convention.

JOHN C. STAPLES,
Secretary of the Convention.

COPY OF A CIRCULAR LETTER.

MELBOURNE, April, 1896.

SIR,

At the Second Annual Convention of the Australasian Section of the Theosophical Society held at Melbourne on the 3rd and 4th of April 1896, the following Resolution was moved by Jas. Stirling, Esq., F. L. S., F. G. S., &c., the Assistant Government Geologist of Victoria, and carried unanimously.

Resolved :—"That it is desirable to bring into closer union all those members of the Theosophical Society and others engaged in actual scientific work and study, and all those, whether members of the T. S. or not, who are interested in and sympathise with the proposed object, in order, on the one hand to present Theosophy in the light of modern science, and to give a stronger impulse and more systematic direction to the study of the bearings of the "Esoteric Philosophy" upon modern science; and on the other hand to

obtain the verdict of modern science upon such of the statements in Theosophic teaching as may be capable of verification by its methods."

By these means it is sought to attract a more general attention to the teachings of Theosophy in its scientific aspects and to remove any misconceptions and prejudices which may exist in some minds as to the relations of these teachings to modern science.

It is proposed to compass these results by the reading and discussion of professional papers and the circulation by means of printed Reports among the members of the Association and the public, of information thus obtained.

As it is desired to give effect to the above Resolution at the earliest possible date, your co-operation is requested, and I am to ask you to let me know whether you are disposed to assist in these objects, either actively, or by lending the Association the countenance and support of your name.

And as it is specially desired that scientific men other than those who are members of the Theosophical Society should join in this work, the anonymity of all those who do not wish their names to be published in connection with the theosophical movement will be strictly preserved.

Several prominent scientific men in the southern hemisphere have already promised their support. Amongst them are

Daniel McAlpine, F. C. S., *Government Vegetable Pathologist.*

W. E. Cooke, *Government Astronomer, Perth, W. A.*

James Stirling, F. L. S., F. G. S., *Assistant Government Geologist for Victoria.*

J. G. O. Tepper, F. L. S., *of the Museum, Adelaide, S. A.*

I am Sir,

Your Obedient Servant,

JOHN C. STAPLES,

General Secretary

Australasian Section of the Theosophical Society.

THE PRESIDENT'S CEYLON TOUR.

Reaching Colombo by Steamer from Bombay on the 3rd May, Colonel Olcott had been making, up to our latest advices—the 18th May—one of his busiest official tours, getting not even one day's rest. During that time he visited and addressed the pupils at two colleges and forty-one Buddhist Schools that are being conducted by Branches and members of the Theosophical Society. Of these, one college—Mahinda College, at Galle—and eleven schools, were in the Southern Province, one College—Ananda College—and two schools in the Western Province, twenty-nine Schools in the Central Province, one school in the Sabaragamuwa Province, and one in the North-western Province. Besides these, he had to visit up to the 22nd ultimo five more schools in the Western Province, and distribute the prizes at Ananda College. To accomplish this he had to keep moving, and the Sinhalese find him abounding in go, as in the earlier years, several times giving two public lectures in one day, at different villages. He writes that he is very much cheered and encouraged with what he has seen. The School-houses are all well built, some of them fine structures, the schools are full of pupils who seem neatly dressed, intelligent and docile, the teachers, in some cases, are male and female graduates of our older schools, and the remarks written by the Government Inspectors in the log-books express perfect satisfaction with the results of the examinations. At Ambalangoda, S. P., we have 863 pupils of both sexes

in our four schools; in Ananda College 350 boys, and demands for admission from about 150 more, for whom we have to add more buildings; in Mahinda College 200, with 100 more applicants; at the Kandy Boys' High School, 200, with 100 more waiting for admission, and at the Kandy Girls' School 143 bright children on the register. By request, the President opened subscription lists in most of the places, and collected several thousand rupees—Rs. 2,000 odd for the Mahinda College. Altogether, there are above 8,000 children already in regular attendance at the 100 odd boys' and girls' schools that have been organized by the poor but willing Sinhalese Buddhists as the result of the educational movement Colonel Olcott started in the year 1881, and there is a good prospect of enormously extending the movement within the next few years. The only obstacles in the way are our lack of qualified workers and of money for preliminary expenses. The Colonel has suggested the agitation throughout the Island of a voluntary tax of 10 Sinhalese cents (about two pence) per capita, as a National School Fund. Should the idea be taken up, as it should be, by the Buddhist Bhikkhus—9,000 in number—it would be perfectly feasible to raise by this means Rs. 300,000 within the next two years and two-thirds as much annually thereafter. This would make it possible to erect a school-house in every Buddhist village and pay the teachers and other expenses until it should be registered for Grant-in-aid. Great praise is due to Messrs. Buultjens, Gunewardene, Perera and their associates on the Managing Committee of the Colombo T. S., Messrs. Thomas D. S. Amarasooriya, Alexander Jayasekara and D. E. A. Jayasinha Mudaliar, of the Galle T. S., and D. S. S. Wickramaratne and D. V. Jayatilleke of the Kandy T. S. for their indefatigable efforts to bring about the above mentioned splendid results. Besides these there have been isolated individuals scattered throughout the Island, who have given most meritorious help. It is a curious anomaly, however, that the priests, whom the systematic religious education of the population would seem to most concern, have hitherto, as a class, given little aid to the movement, the pioneer work having been done by the laity. Some day they will awake to the realisation of the great things that are going on about them. We badly need two or three certificated Teacher Graduates of English or American Colleges to become principals of our larger Sinhalese Colleges and High-Schools. Mahinda College is just now urgently pleading to the President to find them one in England. They can afford to give a married couple, both teachers, Rs. 150 per mensem, with free quarters and board. If any such are ready to offer themselves they may address Colonel Olcott at our London Head-quarters.

For a brief account of the prize-giving at Ananda College, Maradana, Colombo, and Colonel Olcott's address on the occasion our readers are referred to the *Supplement* in this issue. The Colonel sailed on the 24th for Marseilles.

E.

Reviews.

Lucifer—April, 1896. Mr. Mead in "The Watch-Tower" opens with a discussion on the possibility of securing or evolving a "consistent nomenclature," for our theosophical literature. Greater precision in the use of terms is much to be desired, and very much needed by Theosophists, but the difficulty is to find words which convey the exact meaning required. It may be found necessary to coin new ones. "The Buddhist Idea of Soul" and the "Borderland of Physics" are each touched upon, and in a subsequent sub-division the writer emphasises the fact that we members of the Theosophical Society are all students, and though we may occasionally impart a little information to others, it is not becoming in us to claim that "we have a complete science in any department of nature," for such is not the fact. "Orpheus," also by G. R. S. Mead, is a very interesting paper, completing the series. "Berkeley and the Occult Philosophy," by Ernest Scott, is a brief review of the ideas of this great English philosopher, showing wherein they harmonise with current theosophical ideas, and will amply repay careful perusal. "Man and his Bodies," by Mrs. Besant, is continued, forming No. III. of the series, and treating of the "Mind-Body," or that belonging to the Lower Manas and forming its vehicle on the four lower sub-planes of Devachan, "but disintegrating when the life on the rupa levels of Devachan is over." Next in order is the Causal Body, which is the vehicle of the ego (Higher Manas) on the three higher or arupa planes of Devachan. This body lives "from life to life." The article explains how the Mind-Body is built up by our thoughts, its quality being determined by their quality. "A House of Dreams," by Maryon Urquhart, is astrally suggestive, and well written. "The Education of the Sexes," by Susan E. Gay, presents some highly important ideas concerning the co-education of the sexes. She says: "The laws of nature, continually violated by man, demand that men and women should be associated together. There is absolutely no argument against co-education properly carried out in connection with home-life and the daily superintendence of parents and instructors who are both men and women, except the antiquated idea that "boys and girls must not be together." "The Aïssaoui" is a narration of the horrible practices to which religious fanaticism sometimes leads. "The System of Chaitanya," by Rajendra Lala Mughopadhaya, is an able presentation of one of the modern Hindu systems of philosophy. Mr. Leadbeater's instructive and exceptionally interesting continued article on "Devachan" gives, in this number, illustrations from clairvoyant glimpses of individual conditions on three of the lower sub-planes of Devachan, beginning at the lowest or seventh. "Activities" and "Reviews" complete this valuable number.

E.

Theosophy—formerly *The Path*—April, 1896. "The Screen of Time" draws various ethical illustrations from current events. "The Metaphysical Character of the Universe," by E. T. Hargrove, touches once more upon the "Mars and Mercury" question. "The Vow of Poverty," by Jasper Niemand, is a brief but earnest monograph. "H.P.B. was not Deserted by the Masters," by Wm. Q. Judge, has a self-explanatory title, and the article sets forth the teachings of the Masters, through H. P. B., see "Secret Doctrine," (Vol. I, pp. 160—170, c. e.) "Historical Epochs in Theosophy" is by Dr. J. D. Buck

Mr. Basil Crump contributes the "Introductory" to a serial on "Richard Wagner's Music Dramas."

E.

Pacific Theosophist—April, 1896. The editor, having been furnishing a large edition of his magazine to non-paying subscribers, notifies them that if a sufficient number do not respond with the cash it will be discontinued or perhaps merged with *Theosophy*. The two chief articles.—"Two souls within each Breast," by Mercie M. Thirds, and "The Aim of Life," by L. E. Giese, are good and practical.

E.

Theosophy in Australasia—April, 1896, "Retrospect," the chief article, is an able one and shows that much progress has been made along theosophical lines during the twelve months since this paper started. "Activities" reports active work in the different Centres and Branches, with cheering prospects ahead. The good work which has been so faithfully done by Countess Wachtmeister, Miss Liliau Edger, M.A., and Mr. Staples is sure to bear fruit.

E.

The Irish Theosophist—April, 1896. This issue has a half-dozen brief articles: "Ye are Gods," by Laon, is a good one. "The World without End Hour," by C.J. treats of the unreality of time. "Casting the Lead," by D.N.D., contains a few valuable thoughts—this being one of them: "The Aroma of the Grave-yard will not revive a knowledge of the soul." Surely phenomena should not take the place of self-knowledge, though they may awaken a desire for it. "Peace" by Finvara, breathes of the recognition of spiritual tranquillity.

E.

The Theosophic Gleaner—May, 1896. The opening article on "The Mahatmas or Adepts," by N. F. Bilimoria, is to be continued. It gives the Zoroastrian view of the subject. Although the remainder of the articles are chiefly reprints, they are well selected; "A Human Microscope," from the *Times of India*, being especially valuable.

E.

Journal of the Maha Bodhi Society—April, May and June, 1896. The April number is mainly filled with articles bearing on the Buddha Gaya Temple and the Japanese Image. "The Bhikshu and the Brâhmana" is a brief but valuable translation from the "Udana Varga," by Mr. Rockhill. The May-June number though largely devoted to Buddha Gaya Temple affairs has articles on "A Mystic School of Japanese Buddhism;" "The Spread of Buddha's Teachings in the West;" "The Basis of Morals in the East and the West;" "Vegetarianism," and various reprints.

E.

The Thinker—Weekly, May, 2-9-16, 1896. The first of these issues has an editorial on "Faith" and articles on "Re-birth," "Pain and Pleasure," "The Mendicants," and "Sitarâmânjaneya Sam-Vâdam"—all of interest; the second commences an editorial serial on "Early Marriage," continues the articles on "The Mendicants," "Doctrine of Grace" and "Sankara's Hari," and gives the first instalment of a "Vishtadwaita Catechism:" the third issue

continues "Early Marriage," "The Mendicants," and "Visishtadvaita Catechism," gives reports of different "White Lotus Day" observances, and has a valuable article on "What good has H.P.B. Done"? The *Thinker's* contributors are men of talent.

E.

Theosophia—(Amsterdam)—April, 1896. This number opens with an article on "Capital Punishment," and continues its translations of our standard T. S. literature, with some other matter, including "Meetings," "Communications", &c.

E.

The Arya Bala Bodhini—May, 1896. Col. Olcott's success in obtaining subscribers to this Magazine for Indian youth encourages him to think that with a little effort by those who should be interested in the work, 100,000 subscribers can be secured. His article—"One Lac of Subscribers"—is very hopeful, and if each one who knows the magazine and is interested in its objects will do his part among his acquaintances and neighbours, this ideal list can be made a real one. "To My Young Friends," "A Leaf from History," "A Student's Reflections" and "The Hindu Boy," are the chief articles in this issue. There is also a report of Col. Olcott's labors in Bombay, which resulted in forming a Hindu Boys' Association.

E.

The Buddhist—Nos. 10—13, 1896. No. 10 has an interesting reprint from *The Press*, of New York, relating to the proposed plan of founding in India an international Buddhist College for qualifying young men to engage in missionary work in Christian and other countries; also an original article—"Why I became a Buddhist." The writer of this monograph seems to admire justice, yet any one, even though he be a decided admirer of our Lord Buddha's teachings, may well ask, is it not as *unjust* to compare ideal Buddhism with the error-laden, creed-bound, sham-Christianity of this age, as it would be to compare ideal Christianity, or the fundamental teachings of Jesus, with the darkened and degenerate Buddhism which prevails in Ceylon at the present day. Nos. 11 and 12 have editorials on the Kelani Vihâra, and a few reprints. No. 13 considers the "Connecticut Heresy-Trial" and notes with pleasure the advent in Ceylon of that active veteran, Col. Olcott, who has done work of untold value for the cause of Buddhist education in Ceylon, and who is still ready for more of it.

E.

The Seen and the Unseen—April, 1896. "Practical Hints on the Study of Occultism" is continued, and we note articles on "Remarkable Experiences of an Investigator," "Clairaudience," "Spirit Facts," and "Psychometry." The short poem "Haleck," by John H. Nicholson, is a perfect gem.

E.

Received—all our foreign T. S. exchanges, *Phrenological Journal* (now in quarto form), *Notes and Queries*, *Rays of Light*, *Modern Astrology* and other Astrological, Spiritualistic, Scientific, Educational and Miscellaneous exchanges. *Food, Home and Garden* is an excellent vegetarian monthly, by the Vegetarian Society, Philadelphia, U. S. A.

ATLANTIS.

BY W. SCOTT ELLIOT.

[*Transactions of the London Lodge, No. 29, Theosophical Publishing Society.*]

The oldest Branch of our Society is placing us all under great obligations by the publication of its *Transactions*, more especially of the later ones. In these striking monographs are given the records of original researches into the hidden realm of nature, by the school of trained clairvoyants which has been developed within its body. However opinions may differ among the general public as to the accuracy of their revelations, all must agree that they are at least plausible, well worked out and highly suggestive. Nobody can read, for instance, the recent papers on the *Astral Plane*, *Dreams*, *Devachan*, *The Human Aura*, *Occult Chemistry*, *The Future that Awaits Us*, and now, this *Atlantis*, of Mr. Scott-Elliot, without feeling that if their contents are not true they ought to be. One scarcely knows which to admire most, the luminousness of the reporter's explanations, or the splendid audacity of these "heroic enthusiasts." It makes the pioneer thinker's blood tingle to reflect how these leaders through the untracked spaces of the *Ākāsha* will have to be jeered at and made the butts of the ignorant and vulgar for years, perhaps to their death-days, for merely telling what they have seen. Mr. Scott-Elliot lays the foundation for his essay in 1, the testimony of the deep-sea soundings; 2, the distribution of fauna and flora; 3, the similarity of language and of Ethnological type; 4, the similarity of religious belief, ritual, and architecture; 5, the testimony of ancient writers, of early race traditions, and of archaic flood traditions. He very succinctly epitomises and compares the proofs to be drawn from these various sources. Then he adverts to the teachings about the Manus and their governing rôle in the development of humanity and its guidance. Proceeding further he enters the field opened out by the London Lodge clear-seers, and sketches for us in a most agreeable literary style the rise, progress and varying destinies of the primitive nations who peopled the earth in that remote world-epoch when Atlantis stretched, a vast, prolific, teeming continent, from Iceland, on the North, to the latitude of our present Brazil on the South. He depicts for us their ethnic types, their mental, psychic and spiritual development; now as low as the beasts, anon as high as the gods; now under monsters of Kings, again under the blessed rules of Adept sovereigns—a golden age in very deed. Their political institutions, migrations, manners and customs, religions, etc., are laid open before us, often in minute detail, as, for example in the matter of their agricultural polity, scientific researches, their hydraulic works, their air-ships, their command of potent natural forces, of which Keely, the American, has evidently got a foretaste and is trying to master. His description of the air-ships with which the Atlanteans, in their era of degeneracy, fought battles in the sky, strikingly re-calls the identical description in the Sanskrit account of the Maha Sabha of the Aryan war-ships of the air, as, also, does his allegation that they employed fearfully poisonous gases for destroying the enemy on the battle-field. Reference to these things will be found in one of my published lectures—I think, the one on "India, Past, Present and Future," though I cannot be sure as this is being written in the Hill Country of Ceylon, far away from my library. Some of us, who are more favored than the rest, with knowledge of details of the London Lodge researches, are aware that it is affirmed that many of us, Theosophists of the present incar-

nation, took, often collectively, an active part in some of the most important crises of past history; our entities having been then, of course, clothed with other physical forms and known under other names, for varied achievements. The believer in Reincarnation finds no difficulty in accepting this, however misled he may often be as to the particular part he or she may have played.

Mr. Scott-Elliot's opusculè is enriched with four maps which show at a glance the geographical aspect of the Earth before and after the submerging of Lemuria, Atlantis and Poseidonis, the upheavals of land in South America, Africa and other parts of the world, and the re-distribution of land and water spaces. The work is intensely interesting, to the student of Theosophy especially. It is also published by the T. P. S., as a 3s. 6d. bound volume, under the title—"The Story of Atlantis:" in its present form as a London Lodge *Transaction*, it will not be salable. The Manager of the *Theosophist* will register orders.

H. S. O.

THE SYSTEM TO WHICH WE BELONG.

BY A. P. SINNETT.

[Transactions London Lodge, No. 30, Theosophical Publishing Society].

The pamphlet before us deals with a subject of wonderful interest—the planetary system which we inhabit—and the author, in his admirable style, gives a brief outline of the different schemes of evolution thereon, and of human development in its varied phases, on our own and other planetary chains, and of the formation, dissolution and reorganization of worlds. Commencing at the outermost in space, the author notes the Neptune scheme, and advancing inward towards our central luminary we have the schemes of Uranus, Saturn, Jupiter, Earth, Venus, and Vulcan; these planets being only the visible ones, each planet mentioned having, of course six other invisible planets or planes connected with it.

A curious feature connected with these planetary chains or schemes is this, that two of the schemes—those belonging to Neptune, and those of this Earth—have each two other planets associated with them on the outer plane of manifestation. The companion planets of Neptune on the physical plane are far beyond the reach of our telescopes. Those of Earth are Mars and Mercury, but this arrangement appears to be operative only during this present manvantara, as the Earth had no companion globes on this plane during its last preceding manvantara and will have none during its next succeeding one. "So other schemes which at present have only one physical planet may have more than one at later stages of their progress—may have had more than one at former stages." In the order of progress around our chain, Mars is just behind the Earth, and Mercury in advance of it. Thus the Mars and Mercury question seems to be explained without coming in conflict with the general principles of evolution and analogy as given in the "Secret Doctrine." The author states that the planet Saturn "is in an early round of its present manvantara, so that it is not yet physically habitable at all." Venus is farthest advanced in evolution among the schemes, being in the seventh round of its fifth manvantara, and its inhabitants represent, as compared with ours, "a fairly god-like degree of exaltation," and they have been the guardians of our infant races. Mercury is now in course of preparation for the advent of our human family, most of us having already resided upon Mars. Within the orbit of Mercury lies the planet Vulcan

which will probably yet be discovered by our astronomers during some solar eclipse, when, the glare of the sun being shut off, they may have a chance to see it. Its scheme of evolution is of a comparatively lower grade than that of the Earth or Venus. On page 17, concerning the changes that have taken place in our solar system we read: "Thus it will be seen that our Earth for instance, with its companion planets, is not alone a new creation as compared with the state of things which existed when the nebula was first condensed, but is in the fourth generation of such new creations, having regard to our own scheme alone. I have no information as to the manner in which the planetary matter of the system was first distributed, but it is a matter of obvious certainty that from Uranus inwards not one of the existing planets belongs to the first-born series of the nebula." As each planet is disintegrated, at the close of a manvantara, the corresponding planet which is evolved attracts and draws from it its higher principles; but on the physical plane the disintegration is more gradual, the deserted planet retaining its form during the succeeding manvantara, and becoming the moon of the new planet. The author speaks of the "out-breathing of the life of the Logos," at the formation of a system, as the manifestation of a "law which prescribes at every stage of existence that life and energy shall be given out for the benefit of some consciousness other than that of the giver, though ultimately, to be identified even with that." . . . This law inspires the ceaseless efforts of those great souls who are our elder brothers, and the "unselfish benevolence of all good men and women." The pamphlet is profoundly interesting throughout.

E.

SADHANA CHATUSHTAYA.

[FOUR-FOLD MEANS TO TRUTH.]

By R. JAGANNATHIAH,

[*Sarada Press, Bellary.*]

This is a new edition, in pamphlet form, of one of the author's lectures, first issued eight years ago, and dedicated to "the Revered Col. H. S. Olcott, President-Founder of the Theosophical Society, in recognition of his invaluable services for the propagation of the truths of Theosophy."

The "Four-Fold Means to Truth" are: (1) knowledge of the Real and the Unreal; (2) Indifference to the enjoyments of the fruits of this or other worlds; (3) The possession of the six qualifications (quiescence, self-restraint, faith, concentration, abstinence, endurance); (4) Desire for emancipation. These means are discussed at some length in the lecture, which abounds in good ideas. Some errors which have been allowed to pass, might, with advantage, be corrected, should a future edition be issued.

E.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

At the request of the President-Founder, Mr. Sydney V. Edge has, *pro formâ*, sent in his resignation of the office which he held as Trustee of the Theosophical Society, under the Saidapet Trust Deed. This, with Mr. W. Q. Judge's death, leaves two vacancies to fill, should it be deemed necessary.

T. S.
Trustees.

* * *

In the General Report of the Twentieth Anniversary of the Theosophical Society, the Sydney Branch (Australia) was included in the list of the "seceded." We are glad to be informed, upon the best of authority, that though an attempt was made, at the annual meeting, to oust the officials and capture the Branch. It did not succeed, and the malcontents either resigned or took themselves off silently, and the Branch was saved.

Sydney
Branch not
seceded.

E.

* * *

Readers of Old Diary Leaves in this issue, will please note that the word "*Kappakaduwe*," for devildancers, should have been *Yakaduro* instead.

Errata.

* * *

Buddhists, throughout the world, were greatly surprised at the late order issued by the Government of Bengal, asking the removal of the image of Lord Buddha from the precincts of the temple at Gya. We learn that at the request of the Buddhist inhabitants of Rangoon, the Calcutta Mahabodhi Society has telegraphed to the Government of Bengal, asking that orders may be passed to defer removing the image of Buddha from the Gya temple till orders are passed on a memorial, shortly to be submitted to His Excellency the Viceroy in Council. It would seem that the Government would not be justified in taking such a step as that proposed, in relation to the final disposition of the image.

The Buddhist
Japanese
Image.

E.

* * *

Mr. Ernest Hargrove, a young man who went from London to America last November, was elected President of the secedent Theosophists of that country, at their late Convention held in New York City, and Mr. E. August Neresheimer, Vice-President and Treasurer.

A new
President.

* * *

A poetic gem. *The Seen and the Unseen* has the following beautiful lines by John H. Nicholson, the author of "Halek" :—

He finds not gold who will not stoop to seek ;
 He is not strong who was not first made weak ;
 He is not good who would not better be ;
 He never sees who never longs to see.

He shall have water who is sore athirst ;
 He shall have love who loves not self the first ;
 He shall have life who would for others live ;
 He shall have all who freely all would give.

* * *

Miss May Abbott, the "Little Georgia Magnet," so called from having gained that cognomen years ago when a child, in America, gave several exhibitions of her strange power about a month ago in Madras, before a crowded audience, and their special test committees appointed each evening for personal investigation on the stage. The results were highly satisfactory, as attested by representatives of the press and all who were present. The *Madras Mail* says :—

"A striking point about each and every one of the tests was that they were always taken to a point sufficient to demonstrate fairly and conclusively that, whatever the agency might be by which they were performed, it was not by physical force... One test was this—every member of the committee lifted Miss Abbott into the air, with ease, but when this mysterious invisible power aided her, "it was ludicrous to see the frantic but unavailing efforts made by the members to lift her. The test was carried to the extent of four members trying, simultaneously, to lift her, and failing. The concluding tests... consisted in her lifting, by contact of her hands on a chair, individual members of the committee, and finally, the whole committee, packed sardewise, one on top of the other. The absence of physical force was proved, by two eggs being placed between Miss Abbott's hands and the chair, and yet the feat of lifting six members of the committee was successfully performed."

Another strange feat was this—Miss Abbott, from the stage by looking at and speaking to a little girl in the hall, transferred without physical contact, a portion of her own power to her, so that a man was unable to lift the girl. These are the facts. Will the materialists please explain them.

E.